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BIOGRAPHY.

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SKETCH OF THE LIFE OF SAMUEL MILLER, ESQ.

A TRUE delineation of the characters of persons of uncommon worth, after their decease, is for the benefit of the living; but it is a delicate and difficult task. Besides the partiality of friends, and the amiable inclination which is felt by the benevolent heart to forget the failings or vices of the dead, and to dwell only on their virtues; the desire of soothing the sorrows of friends, and perhaps, in some instances, of gratifying their vanity, may induce the giving a representation of the character not strictly conformable to truth. Hence it is, that eulogiums on the dead are seldom just representations of their characters. The picture is generally too highly colored. But it is believed, that the character of Samuel Miller, Esq. is, in most respects, eminently worthy of being presented as a pattern for imitation. It is suited to stimulate the exertions of the young, to excite the slothful to activity and diligence, to enliven and edify the Christian, and to exemplify, in a striking manner,

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the efficacy and the value of true religion. With these views, the following sketch is prepared for the Adviser.

Samuel Miller was born in West Springfield, Massachusetts, in the year of our Lord, 1764. For his early education, he had only the advantage of the most ordinary schools. At the age of twelve years, his father, who was a mechanic, (a shoe maker,) put him to learning his own trade. This, together with agriculture, for which he entertained through life a peculiar fondness, constituted his employment for some time. When he had arrived at the age of about seventeen years, he experienced a fit of sickness, which, afterwards, seemed to settle in one of his legs; and he was in a great measure confined by lameness for the term of three years. At this period, the powers and bent of his mind began to disclose themselves; and his habits of industry, which so greatly distinguished him through life, were rapidly forming. His intervals of relief from pain were

occupied by application to books, and he ever sought relief in the hours of distress, by the exercise and improvement of his mental faculties. Without assistance, without instruction, he gained a considerable knowledge of some branches of the Mathematics, viz. geometry, navigation, and surveying; and even applied himself to the study of the Latin language. In the beginning of the year 1785, he removed to Wallingford, in Vermont, and not long afterwards, commenced the study of the law.

Of Mr. Miller it may be said more truly than of almost any other man, that, in all those respects, in which he rose superior to the common rank of men, he was self-made. Possessing natural powers of mind perhaps not singularly extraordinary, and not having enjoyed the advantages of an early liberal education, he had many embarrassments to encounter in the study and prosecution of a profession, in which, every advantage of talents and erudition not unfrequently fails of ensuring success. But diligence and perseverance were his most distinguished traits; and in these he has been rarely surpassed. He was licensed to practise law by Rutland County Court, at their March term, A.D. 1789; and, in May following, he settled in Middlebury. He is numbered among the first settlers and fathers of the town. Of those, who were inhabitants at the time he came to Middlebury, only a small number are now counted among the living. He took an early interest in the affairs of the town, and was a very active promoter of whatever tended to its improvement. By

his unremitting assiduity he soon gained a standing among the first lawyers in the state, and steadily maintained the rank through life. Few men have ever united so much business with so much reading; so much attention to friends and so punctual a discharge of all the relative and social duties. Mr. Miller was of an ardent and sanguine temper; warm in his feelings and attachments: his friendship was active and useful to its objects; and his liberal charity has been too often felt by the poor and distressed of his neighborhood to be soon forgotten. Though he more than once represented the town of Middlebury in the Legislature of the state, he ever preferred the enjoyments of domestic and private life to the honors and allurements of civil promotion. He was one of the founders of Middlebury College, and a member of its Corporation; and the Institution owns him among its most liberal and active benefactors. He was admitted a member of the Massachusetts Agricultural Society in 1797. The honorary degree of Master of Arts was conferred on him by the Corporation of Yale College, in the year 1801.

But the crowning excellence of his character, was his cordial reception and practice of the religion of the Gospel. Few persons, it is believed, have exhibited a brighter example of the power and efficacy of Christianity, than Mr. Miller, in the latter years of his life. In the fall of the year 1805, when surrounded by worldly prosperity, when religion could not be said to be fashionable in Middlebury, when, indeed, he would be sure



to incur from many the reproach of singularity and superstition, and when no earthly motive can be conceived to have influenced his determination, he made a public profession of his faith, and avowed himself a humble follower of the cross. From that time, he took a very active and decided part in the cause of his Lord and Master; and seemed to be honored *by him*, in being made at once a pillar in his church. He was a very useful member of *that branch of it*, to which he belonged. He was prompt in the discharge of whatever he deemed to be duty. It may truly be said of him, that he was "diligent in business, fervent in spirit, serving the Lord." He took peculiar pleasure in the company of the ministers of Christ, and his house was ever open for their reception and entertainment.

He was a member of the Vermont Missionary Society, and from its establishment was annually chosen one of its Trustees.

For the last year and a half of his life, he was peculiarly "tried, and (judging from the fruits) purified, in the furnace of affliction." A cancerous affection, which, as it now appears, had pervaded his constitution, broke out in his leg a little below the knee. It progressed slowly for a number of months, during which he suffered the most extreme pain, until all hopes of saving life except by amputation were taken away. When the necessity of that step became evident, he took his resolution; but distrusting his own natural fortitude, he, at first, looked forward to the "day of

dread" with considerable anxiety. But his reliance was on God, and God was his helper. He was enabled to meet and sustain the operation with very uncommon firmness. The limb healed rapidly, and appearances were very promising of a perfect restoration to health. Both he and his friends were rejoicing in the prospects of his prolonged life. But the appearance of a tumor, on another part of his body, soon evinced that disease still lurked within, and again alarmed their fears. For a short time he was suspended between hope and fear, with respect to the event; but, in a great measure submitted the issue to Him, in whose hand was his life. Few persons ever had more to attach them to life. Surrounded by a numerous circle of friends, beloved and respected, and in possession of all those domestic endearments which confer on life its sweetest pleasures, he seemed to be enchained to the world by every earthly tie. But the lapse of a few weeks decided that the event must be fatal. He submitted to the sentence of his heavenly Father, not only without murmuring, but with apparent cheerfulness. For a number of months, he viewed the slow approach of death; and seemed to contemplate his dissolution in all its consequences and relations, both with respect to the present, and the future world. He conversed upon the subject frequently, with his particular friends, and those who called upon him. He disclaimed all dependence upon his own righteousness for salvation; spoke in the most emphatic terms of his

own unworthiness, and of his hope of salvation in the mercy of God alone through Jesus Christ; and blessed God that in that way he was permitted to hope; that *there* he might repose his trust. He expressed great solicitude that he might glorify God by his death. He urged on others the importance of an immediate attention to their spiritual concerns. For some time, the eternal interests of his fellow men seemed to engross his whole heart.\* It is

\* The following paragraphs are extracted from a letter from Mr. Miller to a friend in Boston, dated Middlebury, Dec. 6, 1809, as an exhibition of the interest which he took in religious subjects.

*Ed Panoplist.*

"Since I had the pleasure to see you, it has pleased our heavenly Father to call me to taste of the cup of affliction. You doubtless have heard, that I suffered the amputation of one of my legs last spring. Since then my health has been doubtful. I was in Boston the last of September: tarried but one night. My object was to consult Dr Warren on the state of my health; and being obliged to walk on crutches, could not gratify my feelings by seeing you. A tribute of thanksgiving ought to ascend constantly to God, for the numerous mercies I still enjoy. If I ever felt clearly and distinctly the high obligations men are under to God for the use of limbs, it has been since I have but one leg to be thankful for.

"I turn to a more pleasing topic, than my mutilated body. This village has, for six or eight weeks past, thanks to the God of all grace, experienced an effusion of the Holy Spirit, in a most remarkable degree. I have no knowledge of a more powerful work of Divine grace, in any part of New England. It has hitherto been confined to this village, and almost entirely to a circle not exceeding half a mile each way from the meeting house. It is principally among the youth of both sexes. The College has shared largely in the blessing. There has been nothing enthusiastic or wild; but it is a still yet solemn thing. Had I time and room, I would state the exercises of some of the most obstinate sinners; for they are all much alike. They seem to be impressed with a most deep and pungent sense of their sins, as committed against

ardently to be wished that his pressing exhortations may not be forgotten by those, to whom they were addressed. With the most perfect composure he made all arrangements with respect to the concerns of his family and property, which should free the former from embarrassment after his decease. Having given the most minute directions with respect to many things to be done at the time of his death, and with respect to his interment, he patiently waited for the summons of his God and Judge, though he frequently expressed his fears that he should be too desirous to leave the world. In the evening of the 17th April, 1810, by the bursting of the femoral artery near the seat of his disease, (which he had before anticipated as the probable mode of his death,) he received notice that

a holy God; see themselves justly condemned by God's law; and are frequently, in a few days, made willing to accept of Christ; to trust him *alone* and entirely for salvation, rejoice in the character of God and the Savior, and ascribe praise to him for his goodness, and forbearing mercy and grace. No particular external means had been used, to which Infidels can ascribe this work. Their mouths appear to be stopped, and little opposition is made. Some who have been most accustomed to oppose, and express their bitterness against Christians, are subjects of the work. The whole number of new converts is at present unknown. Every day brings us the pleasing information of new subjects; while writing I have been informed of one or two recently added to the happy number. We have hopes of *fifty* or *sixty*, as already enjoying the blessing of a new heart. The College at this time consists of about 80 students, 17 of whom were professors of religion before this recent attention. They now reckon nearly 50.

"Let me solicit the prayers of yourself, and all your Christian friends, that God will be pleased to continue the present glorious effusions of his Spirit among us, and that the same may spread through the world. In haste," &c.



his departure was at hand; and in a few moments, by an apparently very easy death, closed his eyes on all terrestrial scenes; having just entered the 47th year of his age.

By his Will, he has bequeathed to the Religious Congrega-

tional Society in Middlebury the sum of one thousand dollars, the interest of which is to be annually applied for the support of the Gospel in said society; and five hundred dollars to the Vermont Missionary Society.

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## RELIGIOUS COMMUNICATIONS.

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### LECTURES ON THE EVIDENCES OF DIVINE REVELATION.

#### No. II.

IN the preceding Lecture I attempted to shew by several considerations, *that a Revelation is necessary for man.* To these considerations I shall now add several others concerning the same subject.

I. *The Necessity of Revelation to man is the same with his necessity of knowing the Character and Will of God.*

It is perfectly evident, that the will of God concerning the duty, and the destiny, of man, must arise entirely out of the character of God, and be exactly conformed to his character. If God be benevolent, for example, or malevolent, or of a neutral disposition; his pleasure concerning all his creatures, and concerning man particularly, will every where be fraught with good-will; or ill-will; or indifference. The knowledge of his real character, then, is necessary to an attainment of the knowledge of his will, as it respects man; because that will must, in very many instances, be, otherwise, incapable of being either explained or understood.

On his character generally, and on his will concerning man particularly, our happiness wholly depends. All events, the greatest and the least alike, take place exactly as he pleases. If, therefore, he chooses, that we shall be happy; we shall certainly be happy. If he chooses, that we shall be miserable; misery will unquestionably be our allotment. If we please him; or in other words, if we obey his will; it may be fairly concluded from analogy, that he will do us good. If we displease, or disobey, him; it cannot be questioned, that he will do us evil. Hence it is absolutely necessary, that we should know his will, in order to please him, and thus to obtain the happiness, which He alone can give. This knowledge, in every degree, great or small, and in every case, in which we are concerned, is absolutely necessary, that we may please him in that degree, and in that case, and obtain the corresponding happiness.

Thus the knowledge of the character of God, and of his will

concerning man, is indispensable to the performance of our duty, which consists wholly in pleasing him; and to the securing of our interest, which consists wholly in the happiness, obtained by pleasing him, or doing our duty. It is our interest to gain the least happiness by pleasing him in the least degree. It is, proportionally, our interest to gain every higher degree of happiness, by pleasing him in every higher degree. Hence it is equally necessary to know as much, as we possibly can, of his character, and of his will concerning the human race.

Thus it appears, that Revelation is plainly necessary to man, because it can enable us to know more of the character and will of God, than we can possibly know in any other manner; and can enable us to acquire, by this knowledge, a happiness otherwise unattainable.

II. *The Character of God is very imperfectly known without Revelation.*

In the former Lecture I attempted to shew, that *God would not have been known at all, without Revelation.* Should this be given up; it cannot, I think, be denied that *his character must be imperfectly known.* Aside from Revelation, there is no source of this knowledge, except the works of Creation and Providence. The character of God in the abstract, or as existing by itself without the consideration of what he has done, must, I think, remain for ever perfectly unknown to us. We cannot even begin to form ideas concerning this object: much less can we comprehend it.

Should it be thought that *Dr. Clarke's* scheme of demonstrating the character of God *a priori* refutes this opinion; I answer, that the soundness of this scheme is, at the best, doubtful. If the objector will attempt to write a definition of what he himself supposes *Dr. Clarke* to mean by *necessity*, and *necessary existence*; I am persuaded, he will find, that these words have hitherto stood, in his own mind, for no ideas, which he is able either to express, or recall. I have proposed this experiment to several persons, respectable for their ingenuity and attainments; every one of whom, although most of them were at first sanguine in the contrary opinion, acknowledged that he was unable to form any such definition. It is, however, sufficient for the present purpose, that the scheme of *Dr. Clarke*, if admitted to the fullest extent, will be found not to contradict the opinion given above; and that, if *Dr. Clarke* had not first derived his ideas of the existence and character of God from other sources, there is no reason to believe, that this scheme would ever have entered his mind.

From the works of Creation and Providence the character of God is certainly known, so far as it is known at all, in a very imperfect manner. This is particularly true of *his moral character*: a subject, which, it is hardly necessary to observe, is immensely interesting to us, with regard both to our duty and our interest. It may, I think, be satisfactorily proved from his works, that he is a benevolent Being. But *how far his benevolence can with propriety be ex-*



*exercised towards such beings as we are, cannot be known.* Every man, who examines with intelligence and care, will, I think, pronounce the opinion of *Socrates*, "that it is doubtful whether God can possibly forgive sin," to be the acme of human attainments on this subject.

What is still more embarrassing, we cannot from these works prove the existence of but *One God*. It is commonly said, that *two Infinite Beings cannot co-exist*. This is a mere assumption; as is proved from the fact, that finite spirits can co-exist with an Infinite Spirit. Against this fact all the difficulties lie, which attend the supposition of the mere co-existence of two infinite Spirits. It has been further said, that *the harmony of the universe must be supposed to have but one Being for its Author*. Without insisting here, upon the fact, which, however deserves some consideration, that many Philosophers, and many nations, have argued, and believed, the existence of two independent gods; one good; the other evil; from the discordance, which they supposed to prevail in the universe; it may be observed, as a complete answer to this allegation, that even bodies of men, so long as their interest is united, harmonize in their plans, and in the execution of them; that angels would more entirely harmonize; and that perfect harmony could not fail to exist, and operate, among beings absolutely perfect.

Every person, who has read *Dr. Clarke's Demonstration* of the being and attributes of God, must have perceived, that, both in the treatise itself, and in the

subjoined letters, he has labored with imperfect success to evince the Unity of the Godhead.

The utmost, which the reason of man, arguing solely from the works of Creation and Providence, has been able to accomplish on this subject, is, I think, fairly included in these two propositions: First, *That we cannot prove the existence of more than one God*: Secondly, *That the arguments, derived from this source, render it probable, that there is but one*. But, if we cannot prove the Unity of God; the divine character must be imperfectly known by us. This seems sufficiently evident from the fact, that all, who have admitted the existence of more gods than one, have on the one hand considered them as being imperfect, and on the other, have never determined with precision concerning their true character.

III. Should we suppose it possible for us to learn perfectly the Moral Character of God from his works; *it may still be safely concluded from facts, that we should never actually learn it in this manner*.

There is no existing evidence, that man ever discovered the unity of God without the assistance of revelation. The *Jews*, *Christians*, and *Mohammedans* have derived their belief of this doctrine solely from the Bible, and these are the only nations, who have received the doctrine at all; since periods of a very ancient date. The nations, who have admitted a plurality of gods, or who, in other words, have been unpossessed of the Bible, have universally believed their deities to be imperfect, weak, and immoral. From these facts

it is fairly concluded, that this, having been the opinion of man, wherever the Bible, or some previous revelation, has not taught him otherwise, would, without revelation, have been always his opinion. The trial has been fairly and completely made. What has thus been, it is reasonably concluded, would always be.

IV. *The Character of God, as exhibited in his works, must in a great measure, be determined from a knowledge of the Ends, which he proposes to accomplish.* As these are wise or foolish, just or unjust, benevolent or malevolent; such, I think unquestionably, must be his character. These ends are accomplished either in the present or in a future state. If the ends, for which the world and its inhabitants were created, and are upheld, are accomplished in the present state; it must, I think, be acknowledged, that they are unknown to us. For myself, I am bound to say, that I have seen nothing suggested on this subject, which appeared to me to claim the serious attention of an hour; nor any such ends proposed, as were at all worthy of the vast apparatus of means, visibly employed for their accomplishment. Neither *the enlargement of human Intelligence; nor a provision for our Enjoyment of animal pleasure;* the only two ends of this nature, which, so far as I recollect, have been seriously proposed; can be imagined to be worthy of the Being, who *created the heavens and the earth.* And, what is equally unfortunate in the present case, neither of them is accomplished to any such extent, as will permit us to believe Him to be se-

riously engaged in promoting it. The attempt, therefore, to learn the character of God from ends, existing, and discovered, in the present state, must of necessity be unsuccessful.

If these ends are supposed to be accomplished in a future state; it is to be observed, that the works of God do not prove to us with any certainty the existence of such a state. *Socrates, Plato, and Cicero,* after exerting all their powers to prove, that man will live beyond the grave, have confessed their arguments to be inconclusive, and unsatisfactory, even to themselves. What these men could not do can scarcely be thought capable of being done by man. These men only wished, hoped, and conjectured. It will hardly be supposed, that knowledge can be attained in a case, where *they* could only conjecture. Indeed the subject appears to admit of little other proof, beside testimony: the testimony either of God, who made the world in question; or of those, by whom it is inhabited. The testimony of God is a revelation. No testimony of such inhabitants has ever been given.

Should it be said, that the state of man in the present world furnishes probable arguments in favor of his future existence; I will admit the assertion. I will further admit, that, with the peculiar advantages for examining this subject, furnished us by the Scriptures, we may, independently of the direct scriptural declarations concerning it, invest these arguments with a strong degree of probability. All this, however, will be remote from certainty.



It ought here to be observed, that no succeeding Philosopher, particularly no Infidel Philosopher, has been able to prove this point. Every Deist has been deeply interested to bring forward such proof, so far as was in his power; because nothing, hitherto alleged by that class of men, could equally contribute to shew, that Revelation was unnecessary. Since, therefore, this has not been done; we may safely pronounce, that it has been found impossible.

Should all this, however, be given up; and the existence of a future state be taken for granted; we should still be ignorant of the ends, which God will accomplish in that state. The system of providence, which exists there, is perfectly unknown to us; and without revelation must be unknown, until after we have left this world. Of course, whatever the ends may be, which are accomplished there, both they, and the character of God exhibited in them, can never be determined by us, while we continue in the present life.

V. *The Will of God concerning man is, without Revelation, not more perfectly known by us, than his Character.*

It will be remembered here, that I speak of the Preceptive Will of God: the Will, which, when expressed, becomes a law to mankind; prescribing their duty to Him, to each other, and to themselves. Concerning this subject it may be observed,

1. *Without Revelation we know little or nothing of our duty to Him; in other words, the duty, which respects Him immediately; commonly called Piety.*

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Piety is founded wholly on the Character of God. We can neither love, reverence, nor submit to him; neither be grateful, nor resigned; unless we know the character of the object, to which these affections are rendered. If we love God; we love the qualities, which constitute him what he is. If the *Egyptian* loved his gods; he loved a calf, a monkey, a crocodile, a snake, a leek, or an onion: for these were his gods. But to love these is a widely different thing from loving the real God. As the character of God varies, therefore, in the mind; so will all its affections towards him vary. If, then, the mind does not form conceptions, of the true God, substantially just; He will not be the object loved.

If we love two, or twenty, gods, we shall not love the one, only, living, and true God. But it has been already shewn, that Reason cannot with certainty discover the Unity of the Godhead. The general conclusion of mere reason has hitherto been, that there were more gods than one.

If we are required to acquiesce; we need, indispensably, to know what that is, in which we acquiesce; and what are to be the grounds of our acquiescence. If we are required to acquiesce in the dispensations of an omnipotent, wise, and benevolent Being; we are furnished with sufficient reasons to make our acquiescence a duty; but, if in the dispensations of one or more weak and immoral gods, no good reason can be urged for our acquiescence. What is true of this exercise of piety is, with very little variation, true of ev-

ery other. Thus the knowledge of the Divine character is absolutely necessary to our knowledge of the duties of piety; because the nature of them all must depend entirely on that character.

The worship of God must depend, for its propriety, not only on his character, but on his will with respect to the worshippers, and their peculiar circumstances. Different kinds of worship may be, and probably are, equally, and exclusively, proper for different classes of Intelligent beings. Those classes, who *walk principally by faith, and not by sight*, may, for aught that appears, worship God with propriety and acceptance in prayer: while to others, who know what these only believe, and enjoy what these only hope for, praise may be the only proper worship.

What worship is fitted for man, in his present circumstances, it seems peculiarly difficult to determine. The first part of this difficulty is to decide *whether God will accept any worship from guilty beings*. Socrates, whose decision cannot be reasonably objected to, on account of any supposed bias in his mind, pronounced it to be uncertain, *whether any worship, rendered by man, would be accepted by God*; and directed his pupil to worship according to the manner of his countrymen, *until God should be pleased to reveal some other mode, which would be more agreeable to himself*. But, if this point should be conceded, it would be still equally difficult to determine what the acceptable worship shall be. Prayer, having been

always a part of the religious services of mankind, seems more naturally to offer itself as an answer to our inquiries, than any thing else; and may perhaps be regarded as being pre-eminently the worship of nature. But who can say with confidence, that *such prayers, as his own*, will be accepted by God, or that any other offering, which *he* can make, will not be rejected? I know not how the case may be with others; but for myself I am obliged to confess, that no evidence has hitherto presented itself to me, derived by my own reason, or that of others, from the works of God, sufficient to satisfy me, that any religious services which I can perform, will be agreeable to my Maker. Nor, if this point were determined in my favor, should I be able to decide what those services are.

2. *Revelation is scarcely less necessary to teach us the duties, which we owe immediately to each other, and to ourselves: usually called the duties of Morality.*

The following reasons will shew the truth of this proposition.

First, *Of all pure, defensible morality Piety is the foundation*. Our obligation to perform the duties of morality is ultimately derived from God; and every moral duty, although rendered immediately to man, is rendered ultimately to Him. But piety is the original, and fundamental, obedience to God. Without love and reverence to Him, it is impossible that we should obey him, voluntarily in any thing. If, then, our piety be sincere and ardent; if it suitably regards the infinite perfec-



tion of God; if it be rendered to him as our Creator, Preserver, Benefactor, Ruler, Judge, and Rewarder; our obedience to every moral precept will be characterized by it; and partake of the spirit which I have mentioned. If, on the other hand, our piety be rendered to an imperfect, immoral god, unconcerned in creating and governing, in judging and rewarding, us; a god indifferent to our interests, or knowing little about them; as it must be very imperfect in itself, impure, grovelling, and inefficacious; it is evident, that our morality must partake largely of the same defective character. Since, then, the duties of piety cannot be understood without the aid of Revelation, the duties of morality will, without that aid, be so far equally unknown: and whatever imperfection attends the one class of duties, will, of course, attend the other.

Secondly, *The moral duties themselves cannot be thoroughly known without Revelation.*

Many important moral duties have never been discovered by Reason. But what has hitherto eluded the search of reason may, when we consider how many, and how able, men have employed themselves in attempting such discoveries; and how long, and how earnestly, they have been thus employed; be safely pronounced undiscoverable by man. The forgiveness of injuries; love to enemies; the obligation to speak truth, whenever we speak at all; the unlawfulness of slavery; and, universally, the obligation *to render to others, that which we would that they should render to us*; are moral doc-

trines, which mere Reason has not hitherto evinced.

Thirdly, *Reason has always believed, and taught, many things as moral duties, which are plainly sinful and pernicious.*

The ideas, which the *Greeks* and *Romans* entertained concerning the love of glory, and the love of country, were of this number. Their Philosophers placed these affections among the first virtues. Yet, as they were taught by them, and received by their countrymen, they were selfish, base, bigoted, subversive of justice, sources of the most abominable cruelty, and hostile to every common interest of man.

As these false morals were taught by the same men, at the same time, and with the same apparent confidence, together with those which were true; both came out to mankind with exactly the same character, and the same authority. They were, therefore, imbibed without discrimination. But, as the teacher, and all whom he taught, loved the false better than the true, the former were always more respected, and obeyed, than the latter. The teacher was unable to separate them. His pupils, who were the mass of mankind, were still more unable.

Fourthly, *The morality discovered by reason, is attended with no Sanction, beside the Character, and Arguments, of the teacher.*

To support our doctrines by arguments, is undoubtedly the best mode of supporting them, which is within the power of man. Were those, who are to

be taught, sufficiently intelligent, and candid, to discern, and admit, every evidence according to its real weight; truth, perhaps, would stand in little need of other assistance, than solid, satisfactory reasoning. But, as the case is, few of those, who are to be taught, can understand even the language, in which the opinions of Philosophy are necessarily conveyed; and fewer still, the reasonings by which they are professedly supported. In the view of all, but this little number, these opinions must remain unsupported.

At the same time, those, who understood these reasonings, would often see, because the same discernment must enable them to see, that much of their argumentation was unsound, sophistical, and contemptible. This fact would not fail of impeaching the credit of the rest; and entailing contempt upon all. The books, which contained them, would, therefore, be necessarily disregarded.

Were we, however, to suppose every such book to contain nothing but sound doctrines, and solid reasonings; *the instructions which it communicated, would still be mere advice*; and be perfectly destitute of authority. Of course, it would have no weight with mankind, beside that, which the inclination of the reader might choose to give it. You may easily prove to any man, that virtue is always desirable in its own nature. But no man ever was, or ever will be, induced by this proof to become virtuous. To such beings, as we are, and, I suspect, to all Intelligent beings whatever, it is indispensably

necessary, that *moral instructions should be communicated as a law*; and enforced as an authority, which cannot be questioned with propriety, nor opposed with safety. Even when communicated in this very manner, and by the most rightful, and awful, authority in the universe, it has been less observed in this world, than a good man must wish.

Another disadvantage, to which philosophical morality has been always subjected, and which could not fail of being fatal to it, is, *that the Teachers themselves never sanctioned it by their Example*. The accounts given us of these men, even of the best among them, prove unanswerably, at least in my view, that they were licentious to a degree, which, *here*, would cover them with the deepest infamy. What could be the authority of a moral instructor, who taught, as *Plato* did, that men and women should appear naked at public games; that in a perfect republic concubinage should be promiscuous; and that young men, distinguished by military exploits, should be publicly rewarded by peculiar indulgences of impurity? \* Who would receive his morals from men, who, like *Zeno* and *Socrates*, were charged, and unhappily without any satisfactory defence, with the crime against nature?

Another disadvantage, to which philosophical morality has always been subject, is, *that the opinions of the several Philosophers, and Sects, were continually contradictory*. All de-

\* See the 5th Book of his Republic.



fended their own; and decried those of others. Hence none were generally believed; and all were generally neglected. Thus, instead of contributing to settle morality upon a permanent foundation, they rendered it more uncertain, and more fluctuating than they found it: for both the arguments, and the authority, of one Philosopher, and one sect, destroyed those of another.

The Philosophers themselves were not insensible, that they labored under great disadvantages in their attempts to persuade mankind of the truth of their doctrines. Some of them, therefore, adopted means, totally different from those which have been specified, for the purpose of inducing their countrymen to continue in a tolerable state of quiet and order. They appealed to *the traditions, and customs, of their ancestors*, as their last resort; and evidently relied on this support, more than on any other. *Plutarch*, for example, roundly declares, that the argument, derived from ancient tradition, for the existence of the gods, and the propriety of the customary worship, is sufficient, and ought to be satisfactory; and that he is unwise, who demands any other. Ridiculous, and wretched, as this argument seems to us; proving any thing, and every thing, and nothing; unfounded itself, and the foundation of nothing else; it was still a thousand times more efficacious, than all the reasonings of Philosophy. In truth, it was the only firm support of both the religion and the morality, which existed among the Gentile nations.

In perfect accordance with these observations, the worship of the Heathen was exactly suited to the conceptions, which they formed of their gods. Their gods were lewd, unjust, cruel, false, and fraudulent, absurd in their opinions, weak in their counsels, and base in their designs. In all these characteristics their worship largely participated. One branch of it was systematized pollution. Another was formed by human sacrifices. It began in deception; proceeded with fraud and injustice; and issued in a monstrous mixture of weakness and cruelty.

These very observations irresistibly indicate the nature of their morals: for they involve a large part of their moral system. I shall only add, that their gravest instructors, and those who were held in the highest reputation, allowed openly of profaneness, anger, revenge, unlimited pride and ambition, suicide, filial impiety, parental unkindness, and pollution in every form and every degree. Still I am of opinion, that the morals introduced into *France and Germany* by the Infidel Philosophers of modern times, were incomparably more corrupt, absurd, and debased, than even those of Heathenism. It seems, indeed, highly probable, that nothing which has taken place since the crucifixion of the Redeemer; or which, except that awful perpetration, has existed since the destruction of *Sodom*; perhaps since the gigantic wickedness of the Antediluvians; has offended the eye of God, or disgraced the name of man, equally with the

crimes, which immediately preceded, and accompanied, the French Revolution.

VI. *Equally necessary is the knowledge of the Will of God, concerning our future being; and, without Revelation, this knowledge is impossible.*

We may exist hereafter: and the mere possibility of this existence is, to man, a subject of more importance, than any numbers can estimate. If there is a future being; it is immensely interesting to know what will be its nature, its circumstances, and its continuance; whether it will be a happy, miserable, or mixed state; whether it will be changeable and temporary, or invariable and eternal.

If there be a world of happiness beyond the grave; the question, "How shall we gain admission to it?" carries with it an overwhelming import; and leaves out of sight, and out of remembrance, every other concern of man. It may, indeed, be generally said, that we may be sure of happiness, if we please our Creator. But how shall we please him, if we know not his Character? or how obey him, if we know not his Will?

That all men are placed under law is certain; because *all men are conscious of an obligation to do that, which is good, and to avoid that which is evil.* That every man has broken this law is certain; because *no man has done all the good, which he could have done, and every man has done evil of many kinds, and degrees.* By the law, then, which every man knows, and of which every man is conscious, every man is condemned. As this law is formed by his Creator; every

man is guilty of having offended this great and awful Being. In what manner, then, shall man be restored to the favor of his Maker? Will He accept of *Repentance*, as the proper ground of such restoration? What is repentance? It will probably be answered, an ingenuous sorrow for sin, accompanied by a confession of its reality and its guilt, and by intreaties for forgiveness; and followed by a sincere reformation of life. All this, undoubtedly, is proper conduct for every sinner. But, supposing the repentance itself to be perfect, and to be followed by a life of perfection, how does it appear, that God can with propriety accept it, as an atonement for sins, *which are past.* The penitent has done no more, after his repentance, although by the supposition he has been absolutely sinless, than he is under absolute obligation to do for the time being; nor than he had been under an equal obligation to do, before he became a penitent. How, then, can the performance of his duty, during one part of his life, become an excuse for his neglect, or violation of it, during another part? It may be said, that he sorrows for these sins. It is answered, This sorrow, while it acknowledges that he is guilty, and deserving of punishment, on account of them, cannot possibly lessen the guilt, which he has already incurred, nor his desert of punishment. Both will certainly remain unaltered by his sorrow; and this cannot but be known by his Creator.

But the case, here supposed, is merely imaginary. Such a repentance has never existed in



this world; nor has any repentance ever been followed, here, by such a life. The actual repentance of man, in his best state, is imperfect; tinged with sin in itself; and followed by a life, fraught with many sins, and without a single act of perfect obedience. Will God accept such a repentance, as this? To this even Hope cannot return an affirmative answer.

If our repentance cannot be accepted as an atonement for sin; Reason knows of nothing, which can. So far, therefore, as Reason can discern, *Justification, before God, for our conduct in this world, is impossible.* Of course, when man appears at the final trial, he must certainly be condemned. The hope, that in this state of rebellion and guilt, begun at the commencement, and continued to the close, of his earthly existence, man will find mercy is gratuitously assumed. To rest an existence which may be eternal, and interests which may be immense, on a mere assumption, unsupported by a single argument, is to launch upon a plank into an unknown and illimitable ocean.

Thus, if there be a future happy world, it is shut, so far as reason can discern, to all men. If there be a miserable world; it is the destined receptacle of all men. In what manner we can escape the latter of these destinies, and gain possession of the former, Reason is absolutely unable to discover, "*Wherewith shall we come before the Lord, for this mighty purpose,*" is a question, to which no answer can be returned on this side of Heaven.

VII. *Revelation is absolutely*

*necessary to sanction all Moral and Religious duties.*

Revelation is a disclosure of the Character and Will of God. The language, which it universally speaks, is, *Thus saith Jehovah:* language, containing an argument for the truth of its declarations, and the soundness of its precepts, more easily understood, and more deeply felt, than any other; and presenting an authority great, infinitely obligatory, and awful. Revelation is, therefore, a Law. Its sanctions are a reward for obedience, and a penalty for disobedience. The reward is endless happiness; the penalty endless woe. That these sanctions are necessary for man, and are no more than is necessary, is unanswerably proved by facts. Those of mankind, who acknowledge the Bible to be a Revelation, and admit these to be its sanctions, are certainly less generally and perfectly virtuous than their duty and interest plainly demand. Yet these sanctions have had more influence on mankind, than all other considerations whatever. The Bible has made millions virtuous. Philosophy has not made one.

C.

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AN ADDRESS TO YOUNG PERSONS WHO HAVE LATELY MADE A PROFESSION OF RELIGION.

(Concluded from p. 72.)

5. It will be greatly conducive to your happiness through life, to make such advances in piety, as that *you may habitually take pleasure in the duties of relig-*

ion. No argument is necessary to show, that the great business of life ought to be pleasant; nor that the attainment of religion is the great business of life. Certainly, then, all the means which God has instituted for this purpose, are to be received with gratitude, used with reverence, and made the continual sources of enjoyment. Men rarely make any considerable proficiency, in a pursuit, or profession, unless the prosecution of it gives them pleasure. In religion, it is generally true, that the advantages derived from the exercises of piety, bear a very exact proportion to the progress made in these exercises, and the pleasure received from them. An irksome, constrained service, is equally unprofitable to the subject of it, and unacceptable to God. *He loveth a cheerful giver*; especially, when the services of the heart are tendered.

The religious duties which I have particularly in view at present, are the observance of the Sabbath, and the practice of prayer, reading the Bible, and religious conversation.

The Sabbath should be hailed as a season most precious to the soul. It should be regarded in its approach, as the best day of the week; a day ever to be accompanied with peculiar enjoyments. Its institution was among the first proofs of the Divine benignity as exercised towards man; and its celebration should exhibit corresponding gratitude and joy. The opportunities which it affords for instruction in Divine things, for pious meditation, and for self-examination, should be seized as inestimable privileges, and re-

membered as the standing memorials of the Savior's resurrection, and the gladdening harbingers of everlasting rest. When it is considered, that the Sabbath is the great preservative of piety among men, and furnishes the most effectual means of spiritual improvement, an irresistible reason is presented for maintaining the purity of that holy day, and participating in its sacred delights.

Prayer has often been called the breath of the Christian. The experience of all ages has testified, that spiritual life cannot be sustained without it. The same experience warrants the conclusion, that this duty will not be faithfully performed, unless it is found to be a pleasure, and not a task. The urgency with which our Lord pressed unwearied prayer upon his followers, is equalled only by the promises which he made to it. The man who fervently and regularly *comes boldly to the throne of grace*, will find an immediate accession of internal strength, as well as a general confirmation of his faith with respect to future blessings.

That the oracles of the living God afford the means of increasing enjoyment, is universally acknowledged by all competent judges; that is, by all who peruse them with seriousness and attention. But if we may credit the representations which are given by aged and experienced ministers of the Gospel, and other Christians of great piety, few derive from the sacred writings that pure satisfaction, that elevated joy, that divine consolation, which they are designed to yield. The reason of this de-



ficiency is, probably, the want of ardor, and uniformity, in searching after the meaning of the Scriptures. We do not exert all that active thought, and sedulous inquiry on this subject, which our most important interests, and most invaluable comforts, would urge us to apply. Let us, then, be animated to more diligent examination of that sacred volume which is able to *make us wise unto salvation*.

Those who *think* much of a Savior, and a life to come, will express their thoughts in conversation; and these topics will be the most interesting on which their tongues are ever employed. If no company is at hand, in which such subjects will be acceptable, they will seek other society, where they can converse on the great truths, which are nearest to their hearts. As this world contains a thousand objects, adverse in their nature to a holy life, the young have need to be encouraged in the formation of such habits as will furnish independent sources of pleasure. Of these a recurrence to religious topics of conversation is not the least. A free interchange of thoughts among the pious, has a powerful effect in uniting their hearts, and multiplying the joys of their earthly pilgrimage.

6. Endeavor to *fix your minds upon the glories and the terrors of the world to come*, till these considerations shall produce a permanent influence on your conduct. A revelation was not made of these truths, that they should simply receive a cold assent, without producing any effect upon the heart and life. Accordingly our Lord,

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and his Apostles, enforced their instructions and exhortations, by referring to the tremendous scenes of the judgment-day, and the unutterable destinies of eternity. Nor do they appeal to these most awful topics on extraordinary occasions only; on the contrary, their minds seem so engaged in reflecting upon the future interests of men, that they almost forget the trifling concerns of the present state. In like manner, those who most resemble the Apostles in devotedness and zeal, will themselves be governed by the same motives, and will press them upon others. Two excellent effects proceed from this state of the soul; namely, a steadiness of mind which elevates the possessor above the agitations of this world, and a conviction of the real importance of time as affording the means of securing a happy eternity.

The man who meditates much, and solemnly, upon that *exceeding great and eternal weight of glory*, which Paul mentions with such unequalled energy of expression, will think lightly of all the temporal distinctions that come under his view. "Of what consequence will it be in the future world," will he say to himself, "whether I have lived in a splendid, or a humble mansion; whether I have been clothed with the finest, or the coarsest raiment; whether I have been extensively known and honored, or have lived obscure and unregarded." The highest honors bestowed by men are instantly forgotten, when the mind recurs to that *honor which cometh from God only*. All that is enjoyed or suffered below

the sun vanishes from the sight, when the eye is once raised towards the dazzling magnificence of the New Jerusalem, or turned to the smoke of never-ending torments.

It will probably be a subject of wonder and amazement to the redeemed, through the succeeding ages of their existence, that they were so stupid with respect to their immortal concerns while here on earth. They will be surprised at their own weakness, amidst so many helps to obtain divine strength; at their folly, when favored with so many means of access to the treasures of heavenly wisdom; at their languid efforts after *durable riches and righteousness*, while the possession of gold and silver, which are not only unsatisfactory, but dangerous, claimed so large a share of their wishes and their exertions. If *the spirits of just men made perfect* were permitted to visit mankind on errands of mercy, O how would they tremble at the apathy even of Christians; and how earnestly would they intreat their friends to make all their daily pursuits subservient to those, which tend to secure a title to the heavenly inheritance.

7. Consider *the importance of extending around you a salutary influence by your example*. This subject is one of those which are not duly estimated by Christians in general. An opinion seems to be too common, that persons in the ordinary ranks of life, are not bound to exert any religious influence upon others; but that it rather becomes them to retire from taking an active part in society, and to confine all their pious efforts to

their own hearts, or at the most to their families. But such an opinion is erroneous and hurtful. Every man who has the capacity of performing the daily business of an ordinary calling, will be able, in a thousand ways, to do something that tends to promote the spiritual interests of his fellow creatures. No man is so humble or retired, as not to possess friends to whom a word of caution, or reproof, or alarm, might be useful. No man need be so ignorant, or unskilled, in divine things, as not to be able to say something for the honor of God and religion. It is not thought too much for any man, to talk upon the evils of vice and idleness; upon dishonesty in dealing, or ingratitude to temporal benefactors. Just as easy is it for a person of the humblest capacity, to express his reflections upon the miseries of sin, the necessity of repentance and faith, and the solemn realities of a future state. The rich and the honorable, have, to be sure, a wider range for beneficent labors, and a more extended responsibility. But by far the greater proportion of the individuals whom I am addressing, have many acquaintances whose greatest good they ought to consult, and are favored with many opportunities of social intercourse, which an honest and prudent zeal might convert into occasions of diffusive benevolence.

Let us confine our views a moment to the interesting relations which exist between parents and children, husbands and wives, brothers and sisters. How exceedingly important, will it seem to the mind of the consid-



erate Christian, that those who have been born under the same roof with him, and participated in the same advantages, who are bone of his bone, and flesh of his flesh, should also be blessed with the same spiritual birth which he has experienced, and share in the same future resurrection. How will his heart be pained within him at the thought, that friends so near to him, should spend this season of grace, and not become reconciled to God, or prepared for his kingdom. How will he fill his mouth with arguments to allure, to persuade, to constrain them to *flee from the wrath to come*.

A strong resolution should be formed by every person who sets out in the Christian course, to show himself the firm, open, and unyielding friend of virtue. This will be accomplished by assisting the good with his advice, his countenance, and his prayers; and by setting his face against wickedness of every kind. It is astonishing to observe what a timid, wavering, languid approbation, some of the professed friends of religion are wont to bestow upon the most generous and disinterested actions; and what a hesitating, feeble, and unwilling kind of condemnation they pronounce upon the most atrocious guilt. From their conversation you would not suppose, that there was any great and marked difference between the moral qualities of different actions; though you might think that some courses of conduct were rather less wise and profitable than others. Thus does not the fervent believer. Though he will com-

miserate the guilty, and weep over their folly and their ruin, yet he will judge of character according to the unerring standard of God's word, and always distinguish *between the precious and the vile*.

8. Study the peculiar state of the Christian church at the present time, and inquire what peculiar duties this state demands. It is manifest, that exertions in a good cause, may be justly required to be proportionate to the knowledge, advantages, and abilities, of those who are to make them; and to the excellence and importance of the cause itself. No cause in which men are concerned can bear a comparison with that of Christianity. The advantages for extending a salutary influence were never greater than at the present time. Societies for sending Missionaries among the Heathen, for circulating the Bible among the poor and destitute in Christian countries, and for promoting Christian knowledge generally, have been lately established, in various parts of Europe and America, and patronized with a liberality heretofore unexampled. There are not wanting objects within every person's reach, which deserve all the influence, all the time, and all the money, that can be imparted, without violating the duties he owes to himself, and his family. Nor are these objects doubtful in their nature; the amplest evidence having been afforded that the present and future happiness of men is promoted by pursuing them. No man has a plea for idleness in his Master's service, by asserting that he can find nothing to do.

Should such an assertion be made, the general aspect of every little community, much more that of the world at large, would prove it unfounded. Scarcely a neighborhood can be found, which does not present wants to be supplied, ignorance to be corrected, wickedness to be reformed, and virtuous struggles to be commended and encouraged. There need not be a Christian, (if all would employ the talents which God has given them,) whose activity in well-doing would not be abundantly recompensed by seeing the fruit of his endeavors; whose prolonged life would not be acknowledged as a public blessing; and whose death would not be lamented as a calamity, as far as his character was known.

Let those, then, who are just entering into the active world, consider the importance which attaches itself to the course to be pursued. Let them extend their prospects far, and take into their estimate of the good which they are to attempt, all the amazing consequences which will result through eternity from the effectual prayers and successful labors of a persevering individual. Having counted the cost, and estimated the value, of a life of piety, let them act resolutely according to the dictates of conscience and of wisdom. Let them duly appreciate the blessings and the honor, of being engaged in the same cause which was espoused by our Savior, and has been by him defended till the present time; and of co-operating with God in his beneficent designs towards the human race.

Accompany me, for a moment,

my young friends, in tracing some of the outlines in the characters of a lukewarm, and of a devout and active Christian.

A *lukewarm* Christian is, unhappily, not an uncommon character, in the church of the Redeemer. He is one, who, though professing Christianity, feels little of its importance, and partakes less of its spirit. His life is moral, perhaps, in a good degree, through a sense of propriety, or a regard to reputation; but the worth of the soul, and the prosperity of the Church, are objects which engage not his attention, and command not his heart. He comes nearer than any other description of persons, to the condition of a neutral between religion and its opposers. And as no neutral in this warfare, can be highly respected by either party, he is not unfrequently branded with insincerity, by the enemies of religion, or despised by them as pusillanimous; while his fervent brethren consider his society as of too cold-hearted and benumbing a nature to be indulged in with safety, and almost involuntarily desert it. His presence neither intimidates the wicked, nor refreshes the good. If he unites in any plan of utility or charity, where religious principles are to be the only stimulus to action, his doubts are so numerous, his objections so hard to be obviated to his satisfaction, and his fears so preponderant, that he deadens the exertions of others, and hangs like a millstone about the necks of those who had taken him as an assistant. As he appears to take no enjoyment in religious duties, and speaks with great coolness and much hesita-



tion on religious topics, his influence upon his family and friends is of a dubious cast. His future years, unless a material change takes place in his character, promise little advancement in any thing truly valuable; and he is preparing for a death-bed covered with thick clouds, and disturbed by many a pang.

Not so the *devout and active* Christian. His course is marked with numerous instances of the rewards, and triumphs, of virtue. His presence diffuses joy into the hearts of the disconsolate, and imparts courage to the desponding; while it unites and strengthens those who possess a spirit like his own. In his words and conduct religion appears to possess a life and activity, which render it engaging, and which are equally remote from indifference and enthusiasm. Feeling a deep interest in the blessings of the Gospel, he cannot but be anxious that others should regard them as he does, and become partakers of them. Reflecting upon the awful wrath which impends over the guilty, he can do no less than be earnest that they should be delivered from it. When he casts his eyes around him upon the sins and miseries of mankind, he beholds innumerable motives to self-denial, to prayer, and to activity. When he looks into his own heart, he recognizes the remains of corruption, and sees abundant occasion for watchfulness; yet he also discovers increasing evidence of a blessed change in his affections, and experiences unspeakable joy in the prospect of that glorious consummation which faith presents to his view. From the word

and ordinances of God, from Christian fellowship and conference, from the habitual exercise of charity and beneficence, and from a strict attention to the social and relative duties of his station, he gains increasing strength, and makes gradual and sure advances in the way to heaven. To use the strongly poetical language of Job, *when the ear hears him, then it blesses him; and when the eye sees him, it gives witness to him.* He stands a faithful example of the excellence of Christianity, and as such is known and loved by the friends of truth; though probably hated and persecuted, like his Master, by an ungodly world. Whenever it pleases the Savior to remove him hence, with exultation in his heart, and transports on his tongue, he breathes out his departing spirit in thanks, and praises, and benedictions.

Can you hesitate, my young friends, which character to choose? The voice of wisdom, and the voice of God, direct you to that which most resembles the character of your Savior. If you thus choose, and steadily pursue the object of your choice; if your souls become more and more assimilated to the image of God, and your lives are filled with kindness, beneficence, and love, to your fellow men, you will become objects of delight to every holy being in the universe. In such a course, the united voice of the church on earth, and the church in heaven, bids you God speed. Could the martyrs of primitive Christianity, and the intrepid reformers of later times, have foreseen your triumphant faith and indefatigable

zeal, the prospect would have refreshed even their undaunted spirits, and excited an additional smile of complacency on their raptured countenances, while expiring on the wheel, or at the stake. You will be a joyful *spectacle to angels and to men*; but not to them only: for the Almighty Savior, at once your Advocate and your Judge, will

behold your conflict, and proclaim your triumph. Then will you know by experience the full import of that encouraging declaration: *He that overcometh, the same shall be clothed with white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.*

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## MISCELLANEOUS.

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*For the Panoplist.*

THE following epitome of Lowman's *Hebrew Ritual*, was read at a meeting of ministers, as a part of the customary exercises. The writer sends it to the Editors of the *Panoplist*, in compliance with the opinion of his brethren, that it may be useful to those who have but little leisure to devote to books.

CHRISTIANS in general have seemed to take it for granted, that they have little or no concern with that part of the Scriptures, which relates to the Jewish worship. Hence very few have studied it with attention, while multitudes have scarcely attended to it at all; and others still have treated it as unmeaning, if not ridiculous. The consequence is, that one quarter of the Bible is neglected, or read without profit; and not one in a thousand, perhaps, can give any reason why the Jews were forbidden to mix leaven and honey with a burnt offering; or whether there ever was any reason for such a prohibition. Though the Jewish rites are not binding on us, and though it is not essential to salvation that they should now be understood; yet they are a part of that Scripture which is given by inspiration of God; and which cannot be profitable to us,

while we remain in absolute ignorance of its design.

From a summary review of the principal Levitical institutions, it will appear that they were not unworthy of God, nor without important meaning to his ancient church.

In such a review we must consider the following things.

1. The circumstances of the Jewish nation. They were a chosen people, separated from rest of the world, as the depositaries of God's truth. Immediately after the fall of Adam, the scheme of redemption was revealed. Pious persons, such as *Abel, Enoch, and Noah*, were to be found among mankind; but not associated in the form of an organized church. The calling of Abraham was a new era in the state of the world. He and his posterity were set apart as a visible church, to preserve the knowledge and worship of the



one true God. From them too the Messiah was to spring, in whom all the families of the earth were to be blessed; and by whom the truth was to have a universal spread and triumph in the world.

2. The circumstances of other nations must be considered. At the time when the Jews were subjected to the ritual law, the darkness of Pagan idolatry had covered almost all mankind; particularly the *Egyptians*, *Canaanites*, *Midianites*, *Moabites*, and all the nations that were to be the immediate neighbors of God's chosen people. In some of these, the most abominable practices prevailed, under the forms of religion. They offered their children to *Moloch* in sacrifice; and even adultery and incest were sanctioned as a part of their devotions. Their magicians allowed a man to marry not only his sister, but his daughter, and even his mother.

The Egyptian and Chaldean theology admitted, besides one supreme God, a multitude of inferior deities. This supreme God was supposed to be surrounded, like earthly kings, with ministers of different grades, through whom, as mediators, their petitions were to be received. The sun, as the most glorious object of sense, was considered to be his residence, and the seven planets to be the palaces of seven viceroys or lower kings. As these were sometimes invisible, temples were built to each of them, and images erected as representatives of these supposed gods, to which they might always have access, both day and night. Hence the tabernacles of *Moloch*, and *Remphan*, mentioned in the

Scriptures. Hence the whole system of astrology and sooth-saying; and hence the imaginary influence of the planets upon seasons, months, and days. The antiquity and extent of these heathen notions may be seen, in some degree, from the fact that a remnant of the same idolatry has continued until now, and still assigns names to our days of the week.\* From this planetary worship they passed on to deify the souls of dead men; to consult them as oracles; and to adopt all the fooleries of necromancy and divination.

3. As God did not see fit to give up the whole human race to these abominations, it was necessary to fix on some spot where an effectual stand should be made against them. The land of *Canaan* was the spot selected, and the seed of *Abraham*, the people, among whom the faith and worship of the true God were to be maintained. This people, therefore, must be thoroughly guarded against falling in with the idolatrous rites of their neighbors. The danger of this, it appears from fact, was very great. Before *Abraham* was called from *Ur*, heathen principles and practices had found their way into his father's family. They continued in the family of *Laban*, so that when *Jacob* left him to return to *Canaan*, *Rachel* was tempted to steal her father's images: and the patriarch had occasion to charge even his own family; "Put away the strange gods that are among you." Besides, the *Israelites* had been in a school of idolatry. They had

\* Sunday, Moonday, Tuisday, Wodensday, Thorsday, &c.

lived among the *Egyptians* who were then esteemed above all other nations, for their wisdom. The most extravagant rites of magic and divination were exhibited before their eyes in their captivity. When God, by the instrumentality of *Moses*, led them out of their bondage towards Canaan, they still remembered the pomp and luxury of the heathen festivals. They felt a strong propensity to fall in with these customs. Their making a golden calf, holding a feast, and joining themselves to *Baal Peor*, show plainly that the *Hebrews* were as likely to be corrupted with idolatry, as any other people.

4. As the most solemn commands and exhortations were found ineffectual to restrain their inclinations to heathen customs, God thought proper to institute a set of rites which should be wrought into all their acts of worship, and all their habits of life. It is to be remembered, that the *Israelites* had been kept at hard labor in Egypt. They came out of bondage ignorant, and low in understanding. A system of instruction by symbols was best suited to their circumstances. Accordingly God appointed the circumcision of their males, as a visible mark of their consecration to himself. This, however, was in many cases neglected. Even the children of *Moses* were not circumcised, till an angel rebuked him for his fault; and in the wilderness this neglect, for a season, was universal. A more complete wall of separation was necessary to keep that holy nation from the corruptions of the world around them. In this view it was wise

to make that unclean to the *Hebrews*, which idolatry had made sacred to their neighbors. The pomp of a heathen festival would not entice a Jew, so long as he was sure to find something therein which was unclean according to his own religion. For example; if the eating of blood was an idolatrous sacrament, how proper it was, that it should be made pollution to an Israelite? This principle attaches an important meaning to many of those Levitical institutions which have been thought mysterious or frivolous. Let us pursue it in several particulars. Salt was to be used in sacrifices; and was called the salt of the covenant. As men used to eat and drink together in making covenants, and as salt was used at table, by directing salt to be used God signified his presence and acceptance of their offerings. Leaven and honey were ferments, and tended to putrefaction. As salt denoted perpetuity, these were emblems of malice, hypocrisy, and moral corruption. Hence leaven was so often forbidden to be used by the *Jews*, in their religious rites. Honey had been employed for purposes of superstition by the *Egyptians*. The ancient idolaters had an offering of honey to the infernal gods, or dead heroes. It became the honor of Jehovah's worship, to guard his people against any resemblance of such absurd rites.

It was a custom at the heathen sacrifices, to slay the beast with its head towards a certain point of the heavens; in particular, eastward: and standing with their face toward the east to worship, was a known rite of idolatry. This shews a sufficient reason,



and the only reason, why the Jewish priest was directed to kill the sacrifice, "on the side of the altar northward before the Lord."

Certain animals were made unclean to the *Hebrews*, both for food and for sacrifice; and what were these? The same precisely, as were holy among idolaters. Thus a swine was sacred to Venus, an owl to Minerva, a hawk to Apollo, a dog to Hecate. The *Zabians* had an offering to the sun of seven bats, seven mice, and seven reptiles. All these creatures were made unclean and abominable to the *Jews*, that they might abhor idolatrous rites.

Another regulation for the *Jews* was: "Whosoever toucheth a dead body, or a bone of a man, or a grave, shall be unclean seven days. Ye shall not eat any thing with the blood, neither shall ye use enchantments, nor observe times. Ye shall not round the corners of your heads, nor mar the corners of your beard, nor make any cutting in your flesh for the dead, nor print any mark upon you." Such regulations may seem to some beneath the dignity of Jehovah; but they were founded on important reasons. The Heathen ate blood as an act of communion with dæmons. At funerals they cut off the hair of their heads, and threw it on the face or breast of their dead friends. They cut, or painted, some mark on their flesh, to show to what idol god they belonged. These magical rites denoted, that they were familiar with invisible spirits, and were inspired with the knowledge of secret things. Thus the prophets of *Baal*, 1

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Kings xviii. 28, "cut themselves after their manner with knives and lancets, crying, O *Baal*, hear us." Passing through the fire, was another of their rites, which requires no remarks.

The idolaters around Canaan, supposed that their deities frequented groves, because they were cool and pleasant. Hence their oracles, altars, and worship, were established in groves: and for the same reason it was a law to the *Hebrews*: "Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God."

The Heathen notions of gods and goddesses of different sexes, led to an interchange betwixt men and women of habits of dress, for their devotions; according to the supposed sex of the idol god they worshipped. Hence the prohibition to the *Jews*: "The woman shall not wear that which pertaineth to a man; neither shall a man put on a woman's garment." For the same general reasons it was made unlawful to wear clothing of mixed materials. "Neither shall a garment mingled of linen and woollen come upon thee." The ancient Pagans professed to believe, that they owed the increase of their wool and flax to the lucky conjunctions of the stars. In testimony of this belief, they mixed linen and woollen together in garments, and wore them in honor of the stars, and acknowledgment of their fortunate aspects.

Many of the Levitical institutions appear in themselves fit and reasonable. The Heathen boasted, that their gods were with them, and accessible at all times without delay. The *Jews*

were forbidden to make any image or likeness of God. Yet he was pleased to grant them a *Shekinah*, or symbol of his presence among them. But it is to be remembered, that when he appeared in the burning bush, in the pillar of cloud and fire, and in the majesty of Sinai; there was no sort of likeness to any creature exhibited; and so no encouragement was given to images.

As to the animals allowed to the *Jews* for food and sacrifice; no others have ever been found so proper, in all ages, for man to feed upon, as those which "part the hoof, and chew the cud." The birds and beasts to be offered on the altar, were those which have always been esteemed the most useful. "Not the hawk and vulture, that feed on other creatures; not the owl and bat, that love darkness and desolate places; not the filthy swine, the devouring lion, the warlike horse, the subtle fox, the voracious dog; but those which best represented what Christ would be, and what his people ought to be: as the laborious, patient ox; the gentle, cleanly, useful sheep; the harmless, loving dove."

Finally, be it remembered, that no institution of God is unmeaning or unimportant. If any rites of the ancient church *cannot* be understood by us; still let us believe that they were appointed for wise ends: and if they *are not* understood, merely because they are not studied; let us forbear to impeach the wisdom of God, as an apology for our own idleness. The ceremonial law was abrogated by the death of Christ: but still the New Testament cannot be un-

derstood, if the Old Testament is neglected. Christ is not only the author, but the subject, the sum, and centre of the whole Bible. His command to us all is: "Search the Scriptures, for in them ye think ye have eternal life; and they are they that testify of me."

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QUESTION.

WHAT is the meaning of the following text? 1 John iii 9. *Who-soever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.* A judicious exposition of this verse would be very acceptable to some of the readers of the *Panoplist*, as the subscriber is well assured.

A. B.

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From the *Christian Observer*, Vol. i. p. 23.

ON THE LOVE OF VIRTUE.

INFIDELS *talk* much of the love of virtue. And why then do they not love the Bible? Let any man read the thirteenth chapter of St. Paul's first Epistle to the Corinthians; the preceptive parts of all the apostolic Epistles; our Lord's Sermon on the Mount, &c. Was ever so amiable and perfect a scheme of virtue presented to the world? Surely a *virtuous* man would *wish* such a religion to be true, though he could not think it so! He would see it to be of so much importance to the peace and good order of society, and to the welfare of all mankind individually;



that he would rejoice if other men believed it, though he could not. He would do nothing to impede its reception, but rather would promote its influence to the utmost of his power. Nay more, he would practise it himself, in spite of his unbelief. If a good rule be given us, that will promote our own happiness, and

that of others, we ought to embrace and follow it, whoever be the author, and whatever its authority. Our own interest is obligation enough. Is it not plain, that every man, who acts contrary to these maxims, deceives himself, when he supposes that he *loves* Virtue, while, in truth, he only *talks* of it.

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## REVIEW.

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### II. DR. PORTER'S CONVENTION SERMON.

(Concluded from p 86.)

We have thus far gone upon the supposition, that the preacher's construction of the word *simplicity*, is correct.

It will not be improper, that we should now state and establish the true meaning of the passage, which he has chosen for his text; especially as we shall thus be assisted not a little, in determining what classes of writers and preachers, are most justly chargeable with corrupting the *simplicity* of the Gospel. If Dr. Porter has entirely mistaken the meaning of his text, it will not be strange that he should have taught some most extraordinary and unscriptural doctrines, in the course of his sermon. That he has thus mistaken it, is, we apprehend, easily proved. His whole discourse, so far as it rests upon scriptural authority at all, depends upon his definition of the word *simplicity*; and upon that part of his definition, which opposes this word to *mystery*, making it synonymous with *plainness* or *intelligible-*

*ness*. Now it appears to us, that even a cursory examination, certainly a thorough and diligent one, will convince any impartial man, that the sense of the word which is translated *simplicity* in the text, has no conceivable relation to mystery. The word ἀπλοτης signifies, first, *single-ness*; secondly, *purity*, or *unmixedness*; thirdly, which is a metaphorical meaning, *integrity*, *sincerity*, or *moral purity*. If it has other senses, they have escaped our notice; undeniably these are the natural, primitive, and most important senses: yet neither of these has any opposition to mystery.

If we adopt the second meaning, which appears to give the true sense of the passage, the verse contains a general warning against all the great corruptions of Christianity. It guards, equally against the mingling of the ceremonial law and the Gospel, as Jewish converts insisted upon doing; the uncommanded observances and austerities of

Papists; the good works of Papists, and looser Arminians, as the subsidiary means of justification; and especially the refinements and reasonings of modern Philosophy. It ought to teach ministers the duty of proclaiming the Gospel *just as it is*, unalloyed with human inventions, unsophisticated with the boasted conclusions of reason, and unimpaired by retrenchments, made out of complaisance to the corrupt inclinations of men.

The reader who is disposed to examine the passages of the New Testament, where the word ἀπλοτης occurs, will perceive that it has no opposition to "whatever is mysterious."\*

If we understand the purport of what is said, (pp. 15 and 16,) we cannot altogether accord with the preacher's sentiments. He thinks, that

"The idea, which has been often advanced, of our Savior's great reserve, in respect to the discriminating and essential doctrines of Christianity, and of his leaving these to be taught by the Apostles, after his ascension, has been carried to a length, which cannot be justified, and that is derogatory to the character of the great Author and Finisher of our faith."

On subjects, which respected his death and sufferings, the preacher admits, "that he forbore, for a time, to speak plainly to his disciples; but," continues the preacher,

"No reasons that I have ever heard offered, will account for his not discoursing often, and at large, on many subjects, in respect to which he is wholly silent, or very sparing of his instruction, provided they are, as is supposed, the essential and vital parts of religion."

\* See Rom. xii. 8. 2 Cor. i. 12. Eph. vi. 5. Col. iii. 22.

That persons may have existed, or may now be found, who have been culpable on this subject, we shall not deny; though it has not been our lot to meet with them. But if the preacher's object be, as we believe it is, to hint in a manner a little obscure, the common doctrine of modern latitudinarians, that the Gospels contain all the important truths of Christianity, and that the Epistles are to be considered rather in the light of a commentary upon them, we cannot acquiesce in his opinion.

We are accustomed to regard it as a fact, that the truths of the Gospel were not completely developed, until many years after the ascension of Christ. Our belief is founded in part, upon the words of Christ to his Apostles, just before his crucifixion; "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth." (John xvi. 12, 13.)

Let it be noted, that these words are a part of that very discourse, in which he had plainly told the Apostles of his departure; so that the specific truth, which the preacher excepts, forms no part of what our Savior now withheld. But if, according to the preacher, they were already instructed in all the essential truths of the Gospel, what was that "truth," into the knowledge of which they were to be guided by the Holy Spirit?

Let it not be supposed for a moment, however, that we yield the point, that in the Epistles *only*, are found those doctrines which have been most offensive



to human reason, and most humiliating to human pride. We have seen, with inexpressible astonishment, that this point is taken for granted, by some popular writers, and by many vulgar objectors, against Calvinistic opinions. We should have thought, that the most superficial reader of the Gospels, could not have avoided discovering the most melancholy accounts of human depravity, and the clearest exhibitions of the doctrines of grace, in the very words which fell from our Savior's lips, through the whole course of his preaching. The Gospel of St. John, which is an admirable exemplification of true *simplicity*, both in style and doctrine, contains, in the most express terms, the following great truths, among many others of a similar character; viz. The Divinity of Christ; the necessity of regeneration by the sovereign power of the Holy Ghost; the depravity of man; the perseverance of those who believe; the sanctifying and comforting influences of the Spirit; the electing grace of God; and the impossibility of being saved, without a cordial belief in the Savior whom God has provided. These doctrines are taught not only with clearness, but in such a manner, as was so offensive to the Jews, that they exhibited the utmost disgust and abhorrence, and even took up stones to put the blessed Redeemer to death. We exhort our readers to examine their Bibles, if they distrust our word, and to peruse attentively the ten first chapters of John's Gospel. After a deliberate perusal of these chapters, let them say, whether they have not found the doctrines

which have been specified; and, if they dislike these doctrines, whether many passages have not excited the same feelings, even after the whole stock of palliatives and explanations has been exhausted, as are excited by the eighth and ninth of Romans, and the first of Ephesians?

As to the doctrines, which were not communicated to the disciples by our Savior while on earth, we shall close by citing the opinion of Whitby, whose sentiments will not be suspected of being tinged by Calvinistic prejudice.

"Now evident it will be to every one who judiciously reads these Epistles, that they contain some things delivered and done, which were not clearly taught by Christ whilst he was on earth, nor are clearly delivered in the Gospels; as we may learn,

1st. From the doctrines contained in these Epistles: as, for example, that *by the deeds of the law shall no flesh be justified*; Rom. xiii. 20. That both Jew and Gentile, being under condemnation, were only to be *justified freely by God's grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood*, 25; that *if righteousness came by the law, then was Christ dead in vain*, Gal. ii. 21; that *as many as are of the law, are under the curse*, iii. 16; that *if we be circumcised, Christ shall profit us nothing; Christ is become of none effect to them that are under the law, they are fallen from grace*, v. 2, 5; that the law was to continue only till the time of reformation, Heb. ii. 10; and was then to be disannulled for the weakness and unprofitableness of it, vii. 18; that *Christ is a priest for ever, after the order of Melchisedek*, v. 5, 6; that he hath an *unchangeable priesthood*; and that he in heaven is continually making *intercession for us, and therefore is able to save us to the uttermost*, vii. 24, 25. For all these doctrines clearly delivered in these Epistles, are either not to be found at all, or not so clearly, in the Gospels.

2dly, In these Epistles only have we instructions about many great and necessary duties, as, for example, that *all our thanksgivings are to be offered up to God in the name of Christ*, Eph. v. 8, 20. 1 Thess. v. 18. Heb. xiii. 14, 15. The

duties which we owe to our civil governors are only hinted in these words of Christ, *Render unto Cæsar the things that are Cæsar's*, but are enlarged upon in the Epistles to the Romans, chap. xiii. to Titus, iii. 1, and in the first Epistle of St. Peter, ii. 10, 17. So also are the duties we owe to our spiritual superiors taught more especially in these Epistles, Gal. vi. 6. 1 Thess. v. 12, 13. Heb. xiii. 17, 18. In fine, all the particular duties belonging to the relations of husbands and wives, parents and children, masters and servants, are particularly handled in these Epistles, Eph. v. 28—33. vi. 1—9. Gal. iii. 11—25; but are scarce ever mentioned in the Gospels. But it may be objected,

First, that these Epistles were written to those, who were in the faith already, and so could not be designed to teach them the fundamental articles, and points necessary to salvation, or to instruct them in what was necessary to make them Christians.

Answer. It follows not from their being Christians already, that the Apostles designed not to write to them in these Epistles of any fundamental articles, or points necessary to salvation, for it is plain they do so: St. Paul, in his Epistle to the Corinthians, 1 Cor. xv. 3, writes of the resurrection of the dead, and of Christ's death and resurrection, as of doctrines necessary to be believed; and in his Epistle to the Galatians, of seeking justification by the works of the law, as a thing opposite to, and destructive of, the grace of Christ. And since there were among them false Apostles, and deceitful workers, who corrupted the word, and handled the word of God deceitfully, 2 Cor. ii. 17. iv. 2: Yea, corrupted their minds from the simplicity of Christ, xi. 3; turned them from him that called them to another Gospel, Gal. i. 6; sought to deprive them of their reward, Col. ii. 18, 19; and separate them from their head, Christ Jesus; who put away a good conscience, and so made shipwreck of the faith, 1 Tim. ii. 19; whose doctrine did spread as a gangrene, and overthrew the faith of some, 2 Tim. ii. 16; many disputers of corrupt minds turning from the truth, 1 Tim. vi. 5; many unruly and vain talkers and deceivers, who subverted whole houses, teaching things that they ought not, for filthy lucre's sake, Tit. i. 10, 11. Must not these things administer occasion to these sacred penmen to endeavor to establish and confirm them in the faith, by letting them they wrote to, know the moment of such articles, the necessity of that faith they had been taught, and the pernicious consequences of those practices to which they were seduced by these deceivers?

Again, seeing these writings were intended as a rule, not to them only to whom they were sent, but to all future ages of the church; and the Spirit expressly told them, that in the latter days some should depart from the faith, giving heed to seducing spirits and doctrines of devils, 1 Tim. iv. i. 2; that the time would come when they would not endure sound doctrine, but would turn their ears from the truth, 2 Tim. iv. 3, 4; when false prophets should arise among them, bringing in damnable doctrines, whose pernicious ways many should follow, 2 Pet. ii. 1, 2; seeing they knew, that after their departure grievous wolves should enter in not sparing the flock, Acts xx. 29, 30. Must not all these considerations give just occasion to them to write of the great articles of Christian faith, and the necessary points of Christian conversation, to preserve them, and those that come after them, from their damnable doctrines, and pernicious ways?" (Preface to vol. ii. on the N. Test.)

The preacher's list of doctrines, which he excepts from the number of those that are essential to the Christian faith, (see p. 82. in our number for July,) is rather larger, than we have been accustomed to see thus excepted in print. We have been in the habit of believing, that the sentiment he has advanced respecting these doctrines was privately entertained by some, who did not think it prudent publicly to avow it. The frankness which has produced this avowal, we commend. An avowal of his individual belief respecting these points, he has however dexterously contrived to avoid. His "*neque teneo, neque refello*," will not, in our apprehension, be deemed quite so much in character, for an advocate of Gospel simplicity, as for the "learned judges," whose example he would imitate. Not a few minds will be inevitably led to imagine, that if the preacher believes, that two innumerable companies "of Christians, who



never heard of these articles," will attain heaven, he also believes the articles to be of trifling importance, in the system of evangelical truth. (p. 20.)

The "indisputable fact, that there have been in the past ages of the church," Christians of the first eminence, as to talents and character, "who have wholly disagreed on these points," (p. 20,) is not a fact, which we have seen attested by history or experience. We deny the whole assertion. We are firmly persuaded, the history of the church in all past ages, and the history of New England, from its first settlement to the present moment, will contradict it.

The reasons of this persuasion cannot now be given in detail. When the preacher produces any evidence, but his own assertion, of the fact, it will be time to consider it.

We seriously believe, that no labor is necessary to expose the passage, which we are now examining. It is so abhorrent to the feelings of those who love the doctrines of the cross; it is so decidedly in opposition to the voice of the Reformation, and the testimony of those who "have been beheaded for the witness of Jesus," that it carries its own sentence of condemnation stamped upon it.

We shall dismiss it, with only a few inquiries respecting a part of it, which appears to us somewhat inexplicable. The preacher, among other questions, asks the following; (p. 19.) "What are we to think of the mere humanity, superangelical nature, or absolute deity of Christ?" and then says, with reference to all his questions, "I cannot

place my finger on *any one* article, in the list of doctrines just mentioned, the belief or the rejection of which, I consider as essential to the Christian faith, or character." He then declares his belief "that an innumerable company of Christians, who never heard of these articles, or who were divided in their opinion respecting them, have fallen asleep in Jesus; and that innumerable of the same description are following after."

We must now be indulged with inquiring, what sort of *Christians* those are, who believe, neither in the "mere humanity, the superangelical nature, nor the absolute deity of Christ?" For our part, if Christ be neither God, nor angel, nor man, we should be pleased to know to what class of beings in the Universe he does belong. And if those who do not believe that he is either of these, are *Christians*, do they believe that Christ has any being? or that he ranks any where? If saving faith is a belief, "THAT JESUS OF NAZARETH IS THE CHRIST;" and yet this same Jesus that dwelt at Nazareth, is not believed to be either God, or angel, or man, we are utterly at a loss to conjecture where the *simplicity* of this faith is to be found. And it would tend to change many of the views we now have, should we see it proved, that there are, or ever have been *any* Christians, in any of the past ages of the Church, who *have never heard* of either of these articles; and much more, that two innumerable companies will attain heaven, without ever having heard of them.

We believe our intelligent readers will not be at a loss, how to answer the following questions. (p. 20.)

"Were we to set aside those disputed doctrines, were we to subtract from theological systems and church rituals those opinions and ceremonies, which have divided Christians into so many sects and denominations, would not the remainder be far more valuable than all we should take away? Would it not be enough and more than enough, if truly believed and regarded, to make us wise unto salvation?"

Let the reader now take Miss Hannah Adams's *View of Religions*, M'Farland's *View of Heresies*, Buck's *Theological Dictionary*, or any other similar Compend, and see, whether he can find a single truth in the Bible, which has not, at some period since the commencement of the Christian era, been called in question, by some who have denominated themselves Christians.

And without taking so wide a range, what truths do modern Socinians and Trinitarians hold in common, respecting the nature or the work of Christ? If it be replied, both will subscribe the preacher's confession of faith, "*Jesus of Nazareth is the Christ*," the answer is, The meaning of these words, in the view of each, is essentially and totally different from what it is in the view of the other. A common faith, which consists in the use of the same words, to which not one idea in common is attached, is too visionary to merit any discussion, or regard.

We should have been gratified, if the preacher had pointed out that "remainder, which," as he thinks, "would be far more valuable than all we should take away," by "*setting aside*"

all the disputed doctrines of the Gospel. But we should have been surprised, if he had proved his assertion, that this remainder would be "more than enough, if truly believed and regarded, to make us wise unto salvation?" In our opinion, this precious morsel that is left, must be like the preacher's "acorn, which contains the roots, trunk, and branches of the oak;" and must, therefore, himself being judge, "partake too much of mystic, or cabalistical divinity."

But another consideration presents itself here. If this remainder is *more than enough* to make us wise unto salvation; and if such doctrines as are mentioned by the preacher, and others which are disputed among Christians, may, as his argument implies, be generally and safely excluded from the instructions of the pulpit, and the faith of our churches, we shall find it very difficult to acquit the sacred writers from the charge of wanting *simplicity*. Why should they have inculcated truths more than enough to answer all important purposes? Why should they have introduced so frequently, and with so much solemnity, doctrines which are considered as difficult and mysterious, which are stigmatized as the cause of much dissension and perplexity, and which, in short, are not necessary to be believed or understood, even by the teachers of religion?

We had been accustomed to think, that "*all Scripture is profitable*," and that the body of it, taken *as it is*, is not more than is necessary for the Christian world. But if we may



subtract from it, all its doctrines which have been disputed, (which we venture to say are all the doctrines of the Bible,) and then have more than enough left to make us wise unto salvation, let us beseech the Missionary Societies, and the Bible Societies, of Europe and of our own country, and those apostolic men, who have labored for years beneath the fervor of an Indian sun to translate the whole Scriptures into the different languages of Hindoostan, to refrain from their useless expenditure and toil? Why spend millions of dollars for translations, types, and labor, in printing and disseminating a voluminous work, when *more than enough* to answer the purposes of the whole may be printed in "one bright line?" Why perplex the simple heathen minds, with truths of unessential importance? Away with all this complex, laborious, expensive system, and let the whole Christian world know, how much precious treasure has been thrown away, and toil misapplied, to accomplish what "*is more than enough* to make us wise unto salvation."

The preacher's effort (p. 21) to prove, that those who believe Christ was a mere man, those who regard him as a superangelic being, and those who believe he is truly God, possess "one faith in common," contains more "cabalistical divinity," than we are able to comprehend. The Arian\* hypothesis, is a departure of

such magnitude from the orthodox faith, that it is well known, the churches of the Reformation have regarded it as a fatal heresy. Still more have they regarded Socinians with abhorrence. It is the common voice of the Reformation, that they rank not with Christians, but Infidels. "It is certain," says the illustrious Hoornbek,\* "that the ancient church did not think the Arians worthy of the Christian name. They every where place them in opposition to Christians, and rank them among Atheists."

Speaking of Socinians, he says, "They who impugn the satisfaction of Christ, the great point and substance of his office, and thus assail his nature and work, clearly have little of Christ remaining with them. This is the reason, why among Christians, even of different sects and sentiments, Socinians are proscribed, and are not allowed the name of Christians. In this manner the Reformed dispute against them, as also the Lutherans, and even the Papists."

Grotius himself, who will not be suspected of any orthodox prejudices, or bigotry, in a book, written by him, and dedicated to the Orders of Holland and West Friesland, says, "Heresy is nothing but a pest, the poison of the church, and most effectual also; but as there are many degrees of heresy, some of which are more hurtful than others, so none can be found worse than that of Paul of Samosata, and Socinus, at the mention of which all pious persons shudder."†

\* We seize this opportunity of correcting an error, which strangely escaped detection in the beginning of this Review, in the last Panoplist. Instead of "*Arius*, in the *fourteenth* century," read "*Arius*, in the *fourth* century."

\* Socin. Confut. Præfat.

† Esseni Triumph. Cruc. Præfat.

We are sensible, that the common argument which subserves so many purposes in these days of light and liberality, may be urged against this statement. "We are not to appeal to the *dark ages* of bigotry and superstition," it will be said, "for the establishment of truths at the present day. The question is not, whether misguided zealots have proscribed Unitarians as Infidels, but whether there be any justice, or truth, in this proscription."

Be it so. Let the question be argued at the present hour; and let the appeal be made to the Christian world, and the decisions of the Reformation will be sanctioned. But we feel no disposition to urge this point. We shall content ourselves with observing, that the faith of Socinians, at least, is not a faith common with that of the orthodox. The preacher says, "All believe that Jesus of Nazareth, was a teacher from God; one divinely commissioned, authorized, and every way qualified, to enlighten, sanctify, and save mankind." Socinians reject the atonement of Christ, the doctrine of total depravity, and our ruin by the fall of Adam; they reject the doctrine of regeneration, and sanctification, in any sense in which these things are understood by the orthodox. The word *save*, and the word *sanctify*, has a totally different meaning in their mouths, from that, which it has among the orthodox. The word *enlighten*, so far as it may be applied to verbal communication of doctrines, may be viewed in a similar sense by both; but applied in its principal meaning, as the orthodox use it, to

spiritual, supernatural, and divine illumination, it is altogether rejected by Socinians. The evidences of *common faith* in these points we are not able to discern.

Nor are Socinians, even of the lowest kind, agreed among themselves, in "one common faith," respecting Jesus of Nazareth. They unite, only where Herod and Pontius Pilate did, to treat the Lord of glory with indignity, and put him to open shame. On this subject, our readers will indulge us with a quotation from Jewish Letters, published among Erskine's "Sketches and Hints of Church History, and Theological Controversy;" a work which collects, and exposes, most of the anti-christian tenets of German Socinians. See vol. i. pp. 86—89.

"Denying that Jesus died as an atonement, they are marvellously perplexed, what was the grand end of his death. *Steinbart* thinks, it was to free men from all fear of wrath, and to assure them, that God without satisfaction or punishment forgives the offender, who, sensible that sin unfits him for the Divine benefits, honestly endeavors to repent: *Priestley*, that it was to give the most perfect proof of a future resurrection, by submitting to death in hope of it: *others*, that it was as a pattern of that entire obedience and subjection to the Divine will, which God, in another life, shall gloriously reward. *Bahrdt* teaches, that the soul's surviving the body, is the capital truth of rational religion; compared with which, every other is of small importance. *Priestley* teaches, that the soul dies with the body, and lives not again till the resurrection. If the modern system triumph, it must be by arms, not by argument. I will try the reasonableness of what of it relates to the death of the Messiah. If he died not in the room of sinners, and as a sin-offering; why did one, whom all his followers represent as of spotless and exemplary virtue, die a painful, shameful, and accursed death, as if he had been the meanest and vilest malefactor? If it is



said, he thus died, that as a martyr he might confirm his doctrine; I ask, what doctrine? It cannot be alleged, the doctrines of natural religion, purified by him from all false representations of cunning or superstition. None of his followers ever pretended that the Jewish rulers condemned him to death, for preaching the religion of Reason. Pretend it indeed they could not, unless they also pretended it was an article of the religion of Reason, that he was the Son of God, and equal with God. Another teaches that he died to prove the resurrection of the dead. If this was the chief and leading article of his instructions, it is strange, that the Pharisees, who zealously maintained that article, were of all the Jews his bitterest enemies. Further: If the end of his death was to confirm his doctrine, his dying in so very different a manner from that of Jewish, and even of Christian martyrs, is somewhat unaccountable. The pain and shame which Jewish martyrs endured in the horrible persecution of Antiochus Epiphanes, if they were not deadened, were more than compensated by joy in God, by the comforts of a good conscience, and the ravishing hopes of immortality. Not so he, whom his followers extol as the best of men, and the king of martyrs. From him, the writings of his disciples relate, God so far hid his face, and withdrew his consolations, that in bitter anguish he cried, *My soul is exceeding sorrowful, even unto death: my God, my God, why hast thou forsaken me?* Marvellous indeed! that the Father of mercies should give up an innocent person to such severe sufferings, for confirming truths, which, if his history is true, were already, by his miracles, more amply confirmed. A third has discovered, that he died to remove from mankind all fear of the wrath of God, and of future arbitrary punishments. If so, his death was a strange device for that purpose. Before his death, God was regarded as the rewarder of virtue, and the punisher of vice. But the inflicting exquisite pain, on one celebrated as the most innocent and virtuous of the human race, was a method of freeing men from fear of arbitrary punishment, as incomprehensible as any of the doctrines reprobated by the new reformers. An instance of arbitrary punishment, the greatest which ever the sun beheld; the giving up virtue a prey to malice and cruelty: instead of extinguishing dread of arbitrary punishment, and impressing amiable thoughts of the Deity, seemed a temptation to conclude, that it was a vain thing to serve him. A fourth assures us, the minds of men who fancied God must be reconciled by sacrifice, were set at ease by an imaginary

sacrifice, represented as expiating once for all the guilt of men. By this hypothesis, instead of enlightening men, and correcting their false conceptions, virtue must be treated as vice, and innocence as guilt, vain imaginations strengthened, and a deceived heart gratified by a new deceit. Who freezes not, when such falsehood and tyranny are ascribed to a holy God? If an account of the death of Jesus, which so badly hangs together, were generally received among Christians, Christianity would soon be despised as a monstrous system, and banished from the face of the earth.

This quotation, which contains at once an exposure of the disagreement among Socinians, and of the absurdity of their schemes, will serve to strengthen our proposition, that they have neither a faith common with the orthodox, respecting *salvation, sanctification, or illumination*, by Christ, nor an agreement among themselves.

What is said (p. 23) on 'the degree of success which has been thought by some to attend the preaching of certain doctrines, about which Christians have been greatly divided,' may be more satisfactory, and appear more argumentative, to the preacher, than to many of his readers. We have not time to discuss this point. An illustration of it may be seen in the Review of Reviews, in the Panoplist for June last. (pp. 31—34.) The following sentence, however, in this connexion, is so remarkable, that we are unwilling to pass over it in silence:

"In all the sermons we preach, or hear, with all their defects and errors, and these undoubtedly are not a few, there are many truths, truths of real and essential importance, and in which all Christians are agreed."

On this passage we remark, in the first place, that it appears to

us to contradict the account which had previously been given of "evangelical faith." If there is any meaning or propriety in the preacher's argument, the principal conclusion which he labors to establish in this sermon is undeniably this; That a belief in *one truth only*, viz. that "*Jesus of Nazareth is the Christ*," is *all the faith, which is essential* to the Christian character. To vindicate himself, therefore, from the charge of contradiction, in this instance, he must prove the consistency of these two propositions: 1. A belief in *one truth* is all that is "required of men, in order to their becoming the subjects, and enjoying the privileges of his (Christ's) spiritual kingdom; or, in order to their being received into his church, acknowledged as his disciples, and every way treated as his friends." (p. 8.) 2. "In all the sermons we preach, or hear, there are *many truths*, truths of real and *essential* importance, and in which *all Christians* are agreed." To this task we leave him.

Secondly, as the preacher was so ready to make out a copious list of doctrines, 'on any one article of which he could not place his finger,' and say, that 'he considered the belief, or the rejection of that article, as *essential* to the Christian faith or character,' we regret exceedingly that he had not stated *some*, at least, of the '*many truths* of real and *essential* importance, in which all Christians are agreed.' It is rather a suspicious circumstance, when a man is so active and expert in attempting to pull down, and so wonderfully backward in building up.

Thirdly, if the passage which we are considering is correct, the author of this sermon is under peculiarly favorable circumstances for compiling a *creed*; and we can see no good reason why he should not immediately set about it. He doubtless considers himself as not making assertions on slight grounds. He would not willingly declare, that 'there are many truths of real and essential importance, and in which all Christians are agreed,' unless he thought himself able to substantiate the declaration. Let him, then, collect and embody these truths. Such a collection might with propriety be called a *catholic creed*; and could not be liable to the objection of 'dividing Christians into sects and denominations.' Especially is such a creed necessary, if the great body of doctrines which have been hitherto considered as fundamental, are to be declared unessential; and if all the disputed doctrines of the Bible are to be "set aside."

After what we have already detailed of the preacher's sentiments, our readers will not be surprised, that he exhorts to review the "religious creeds and church covenants, which are in use among us, and satisfy ourselves not merely, that they contain no articles but may be proved by Scripture; but that they contain none which are unessential, or else discard them as unauthorized tests of the qualifications necessary to Christian communion and charity;" or, that he thinks "the kind memorials of our absent Savior, are, in many of our churches, still guarded, like the tree of life, by a flaming sword." (pp. 29, 30.) It is



the same latitudinarian scheme pursued through its subordinate parts; and which, unless the great Head of the church should check it, will eventually conduct its adherents to the position lately held by Damm, Bahrdt, Steinbart, and Priestley.

For our part, we are so far from thinking with the preacher, that we believe the want of discipline, and strictness in the admission of members, in our churches, is a crying sin of New England. As to creeds, it is possible some churches may have demanded a confession of faith, embracing circumstances which are minute; we by no means advocate this: but we fear where one church has offended, in this manner, ten have been too loose and undistinguishing. The sentiments of our New England Patriarchs, on this subject, are too well known to need any mention, on this occasion.

Among the many departures from simplicity, of which the present period, in the preacher's opinion, stands justly charged, is the "unseasonable introduction of doubtful and intricate, or at least, much disputed points of theology" into practical discourses. "Admitting," says he, "that the doctrines, to which I refer, are true, as viewed by improved and philosophical minds, yet as conceived of by hearers in general, are they not more likely to make injurious than useful impressions?" (p. 31.)

That such nice points of disputation may be introduced into the pulpit, as shall tend on the whole to injure a congregation, by cherishing in them a subtle, disputatious spirit, and giving

them itching ears, is what we are far from questioning. The minister, who can abandon the solid truths of the Gospel, to preach philosophical niceties, and speculate ingeniously to support a favorite theory, is taking upon himself a most awful responsibility, from which we should shrink. We have not one word more to say in favor of philosophical preaching, than the author of the sermon before the Convention. We suspect we should say far less. But if, by 'the doctrines to which he refers,' he means the body of those which rank under his "*neque teneo, neque refello*," woe be to that minister of reconciliation, who dares to leave them out of his message. Whether he mixes them in his practical sermons, or preaches them separately, is a matter of discretion, and should be regulated by circumstances. That these are "disputed points of theology," will not be questioned. That they are, therefore, to be excluded from the pulpit, is far from being allowed.

But, 'admitting these doctrines' to be true, they are, in the preacher's estimation, likely to do more harm than good. For this *enlightened period*, when the *dark ages* are held in such abhorrence and contempt, this is a very extraordinary proposition. The Catholics could appear as the advocates of such sentiments, consistently with their system of pious frauds. On what grounds a Protestant can do it, and still maintain his pretensions to Protestantism, we have yet to discover.

If these doctrines, to which

the preacher refers, and which '*neque tenet, neque refellit*,' are true; if they are revealed in the Holy Scriptures, who is to judge of their efficacy upon the souls of men? He who created these souls, and revealed these truths; or we, "who are of yesterday, and know nothing?" Shall we admit that the Holy Ghost has revealed truths, and yet charge them with being useless? Who is to decide? we, or God?

It is a strong confirmation of our statement respecting the awful declension attending Unitarian principles, that on the very ground watered by the tears, and consecrated by the prayers, of our Forefathers, a minister of the Gospel can be found, who openly dares to charge the Scriptures with inculcating many truths of little importance, and maintains the right of man to reject, or admit the decisions of Heaven, as he shall judge expedient. View the passage on which we are commenting, in any light which it fairly presents, and the ground of this charge, serious as it is, (and we feel that it is a serious one) is perfectly discernible.

Let it be considered, that among the doctrines which are deliberately proposed to be "set aside," are the principal ones, which relate to the natural condition of man, and to the character of Jesus Christ. What sort of a scheme of salvation must that be, which is to teach neither the character of the *beings to be saved*, nor that of the *Savior*, who is provided?

We are shocked at the light familiarity, which can treat this solemn subject with so much

*sang froid*; still more at a state of mind, which inclines any man to admit, as proof of the correctness of such sentiments as we have been reviewing, the considerations advanced in the sermon before us. Until better proofs of the contrary shall be advanced, we shall continue to believe, that "*all Scripture is given by inspiration of God, and is PROFITABLE.*"

We pass over the effort to show that Christ was a mere moral preacher. (pp. 31, 32.) Let any man read the Gospels through, with attention and candor, and then say, whether such an assertion, has any thing to support it. Or take the very Sermon on the Mount, to which appeals are so often made. Nothing is more opposite to the spirit of modern latitudinarians. Such morality, as that a man who "is angry with his brother without a cause," has broken the sixth commandment; (Mat. v. 22;) that he who "looketh on a woman to lust after her," is a transgressor of the seventh; (Mat. v. 28;) that "we should be perfect even as our Father in heaven is perfect;" (Mat. v. 48;) "that STRAIT is the gate, and NARROW the way, which leadeth unto life, and FEW there be that find it;" (Mat. vii. 14;) and many other things of the like nature in that Sermon, is, if we are not most egregiously deluded, altogether opposite to the feelings of *modern light and liberality*. Indeed the whole sermon of the preacher, is employed to prove, that the gate is not *strait*, nor the way *narrow*. Nor have we any apprehension, that the doctrines contained in the Sermon on the Mount, would, when



properly understood, be more agreeable to the feelings of latitudinarians, than other doctrines, which are rejected, because they are mysterious or disputed.

Towards the conclusion of the sermon, the author has given an exhortation to his brethren, with respect to those 'who are disposed to cast on them the reproach of heresy.' Whether we shall be considered as ranking among that number, we know not. We are sensible, that casting reproaches becomes neither our profession, nor the cause we defend. As on the one hand, we never mean to censure, when we can acquit ourselves to our consciences for refraining from it; so, on the other, if a just exposure of any plots formed to root out the doctrines of the Reformation, of any unparalleled and unblushing looseness of sentiment, must be called severity, we have pledged ourselves to the churches not to be deterred from it.

Undoubtedly some, whose consciences may suggest that they are liable to many, or all, of the charges advanced in our pages; if they should not be ingenuous enough to blush, and repent; may be artful enough to aim at avoiding the force of all we have said, by a general accusation against us, of a disposition to slander, and of intemperate zeal. It is an easy way to get rid of difficulties. General affirmations cost nothing. It is so much easier to charge writers with passion, and prejudice, than to meet and disprove what they advance, that it is not wonderful, that some should seek this refuge, when they can find no better.

We have now discharged what we solemnly deem a duty to God and his church. It has been our aim, not to do any injustice to the preacher's sentiments. We call upon all who love the Lord Jesus Christ, to consider seriously, whether all the loose, not to say impious, publications, with which New England has been overwhelmed these two years past, do not betoken the approach of an awful chastisement to the churches. The leaven which has been deposited for sixty years, has been fermenting, and extending in secret, long enough. It is time that the religious public should fully know of its existence and its nature. Dissimulation we abhor. What we think, we are willing to speak openly; and before what we affirm on this subject is denied, let it be maturely examined. Let those, who revile the doctrines of the Reformation, and seek to cover with contempt the Patriarchs of New England, answer for it, if the peace of the churches be disturbed. They are the authors of all this innovation, and this disturbance. We desire to tread in the steps of our fathers. It is our uniform aim and endeavor to do it. We desire to live as they lived; and to believe as they believed. We aspire to nothing more noble in this life, than to partake of that consolation, which they derived from the precious and *peculiar* doctrines of the cross; and we fervently wish our last breath may be employed, in committing our souls into the hands of that Redeemer, whom they believed, and we believe, to be, "God over all, and blessed for ever."

## RELIGIOUS INTELLIGENCE.

## REPORT OF THE TRUSTEES OF THE MASSACHUSETTS MISSIONARY SOCIETY,

Made at the annual meeting in Boston, May 29, 1810.

IN the fulfilment of the duty imposed upon them by the constitution, the Board of Trustees now lay before their brethren of the Society, a report of their proceedings during the year past.

At the session in which they entered upon their service, they appointed the Rev. *Joseph Badger*, whose zeal and faithfulness, as a missionary, have been fully proved, and extensively known, to labor, for the year, among the Indians, and white people, near the Government station, at Sandusky. In this appointment the Trust co-operate. (and they wish it so to be distinctly understood,) with the Western Missionary Society, in perpetuating an establishment, which, by a systematic course of school education, and religious instruction, while it regards the present comfort of the Indians, has their eternal salvation for its more special object. Mr. Badger had the previous charge of this mission, and, in compliance with the request of the two Societies, he continues in it to this time. From several letters received from him it appears, that for the year past, though he has been called to meet uncommon adversity in the death of a daughter, sickness in his family, and the loss of his house by fire; and though the usual prejudices of the savage state, and jealousies excited by mercenary individuals, have opposed impediments to his endeavors, he has gone

forward, with his wonted zeal and perseverance, to cherish and extend the important interests of the mission. Some success has apparently attended his religious instruction. An Indian man, and an Indian woman, have hopefully received the Gospel with the obedience of faith. And Mr. Badger has been instrumental in producing a very remarkable and extensive reformation, with respect to the vice to which these miserable people are most addicted. The School consists of seventeen children, mostly Indians, who behave with decorum, and make as rapid proficiency in learning, as white children generally do. Two hundred dollars were appropriated to this mission.

The Rev. *John Sawyer* was also appointed for the year, to labor as a missionary upon the Kennebeck and Penobscot rivers. Mr. Sawyer accepted his appointment. His journal states, that he commenced his labors, June 15th, and has been in the service of the Society thirty one weeks, and four days. During this time, he appears to have been diligently engaged, in prosecuting the object of his mission. The following extract from his journal, it is thought not improper to insert, in this report. "I have had, since last fall, opportunity to witness the amazing condescension, and boundless, sovereign grace, of God, who hath been pleased to visit, with



his special and saving mercy, some poor souls in the wilderness. My labors were greatly lightened, and made pleasant, by the evident displays of distinguishing grace upon the people in townships No. 3, and No. 4. It pleased God to awaken, and hopefully convert, some open despisers of his name; despisers of the word, people, and sabbaths of God. There was the greatest solemnity I ever witnessed in any assemblies. There appeared a general conviction, that God was present. Universalists were confounded; opposition was silenced; and a most pleasing stillness and solemn attention were conspicuous. It was thought expedient to form a Congregational church. I wrote to a number of ministers, requesting their assistance for that purpose, on the 14th of March. None attended excepting the Rev. Mr. Blood. A Church was formed, consisting of seven persons. About twelve now stand candidates for admission, and some others it is expected will offer themselves. They mostly give very satisfactory evidence of a work of saving grace. The number is comparatively small; yet it is a precious harvest in the wilderness."

The Rev. *Jotham Sewall* was appointed, at the same time, to a mission of six months in Rhode Island. From the great need, (as he conceived there was,) of his labors in two or three towns, on the Kennebeck river, where there was an uncommon attention to religion, Mr. Sewall thought himself bound in duty to decline going to Rhode Island. This appointment was revived, at the semi-annual meeting of the Board

last autumn, leaving it with Mr. Sewall to devote some of his time, at his discretion, to the destitute people on the Kennebeck. The abstract of his journal gives the following statement. "I have spent twenty nine weeks, in the service of the Society. In this time I have travelled 1930 miles, preached 249 times, attended two ordinations, and visited 102 families and 8 schools. I have attended 3 funerals, 1 wedding, 6 prayer meetings, 2 church fasts, one family fast, and 18 conferences; opened one town meeting with prayer; assisted in collecting one church of 12 persons; admitted 39 to church fellowship; administered the sacrament of the Lord's supper 12 times; and baptized 14 adults and 73 children." He observes, "There have been revivals of religion in several places, in the District of Maine. The most signal has been in a place, called Webb's pond. Out of 50 families, about 100 persons have made an open profession of religion. Other places visited in this manner, are Temple, Strong, New Vineyard, Industry, Farmington and New Salem." Of a neighborhood, belonging partly to Strong, and partly to Freeman, he says in his journal, "There has been a shower of divine grace in this little neighborhood of late, that seems to have blessed the greater part of the adult inhabitants." Mr. Sewall's communications lead to the general conclusion, that religion in the power and purity of it, is rising with very desirable effects, in that part of the District of Maine, on which his labors were principally bestowed.

They carry clear evidence of his fidelity, and present very powerful inducements to this Society, to pursue, with unabating zeal, the great object for which it was instituted. Mr. Sewall passed round by the Cape, and Martha's Vineyard, into Rhode-Island. Here his labors, though less successful, have been important and useful.

The Rev. Mr. *Lawton* was appointed to a mission of two months in the state of Vermont, where he is a settled minister. This mission he accepted, and fulfilled. But the particulars of it, the Board do not possess.

The Rev. *Thaddeus Osgood* was appointed a missionary to the new settlements, in the northern parts of the state of New York, and to go over into Canada, if he should find it expedient. He began his missionary labors, July 9th, in the northwestern parts of Vermont. Here he found the necessities of the people so urgent, that he thought it proper to tarry more than eight weeks. During this time he preached, as his journal states, 64 times, visited 14 schools, and attended 3 conferences, and 6 funerals. He admitted to church fellowship 26 persons, administered baptism to 25 subjects, 10 of whom were adults, and administered the Lord's supper 3 times. From the 7th of Sept. to the 10th of February, he was in Canada, up the Grand River, and from Quebec to Montreal, preaching, as he had opportunity, and printing and distributing religious tracts. He preached 40 times and visited 4 schools. He spent five weeks in passing from Montreal through a part of Upper Canada, and the Niagara

Country, to Buffalo in the state of New York. In this circuit he preached 30 times, visited 6 schools, attended 2 conferences, and baptized 3 children. On his return from Buffalo to Boston, he preached 16 times in destitute societies, visited 4 schools, administered the ordinance of the Lord's supper once, and baptized 2 children.

Messrs. *Bela Kellogg* and *E. B. Coleman* were appointed to a mission of six months among the new settlements, in the western and northwestern parts of the state of New York. Mr. Kellogg went upon the missionary ground and began his labors; but in a short time, through ill health, was obliged to desist from them. Mr. Coleman his companion in missionary duty, continued a little longer in service; but for the same reason was obliged to relinquish the scene of labor, and return home. The latter gentleman was in service 44 days; in which time he rode 448 miles, preached 36 sermons, made 64 family visits, and attended one funeral. The rest of his time he spent, with a meritorious diligence, in visiting schools, and sick persons; in attending conferences; in conversing with individuals, especially with youth and children, upon the concerns of their souls; and in distributing tracts. He remarks, "The portion of country west of the Genessee river in the state of New York, is in a deplorable situation, in respect to morals, and greatly needs the labors of missionaries; which made me more deeply lament that I should be unable to spend the winter in that quarter."

Mr. *Greely* was appointed to



a mission in the District of Maine. This appointment entirely failed.

Mr. Samuel Parker was appointed a missionary in the western parts of the state of New York. He has spent 32 weeks of diligent labor, in the service of the Society. In this time he rode 2674 miles, preached 148 times, attended 21 conferences, made about 230 family visits, and visited some schools. The labors of Mr. Parker have been attended with considerable success, particularly at Campbell's town. Of this place he thus observes, "According to the number of people, the work of grace has been as great and glorious here, as in most places of which we have accounts, from time to time, in our Magazines. I visited the place on Thursday the 12th of October. Before this the people were remarkably stupid. There was not so much as the form of godliness among them. The Sabbath they spent in visiting, hunting, fishing, and about their common business. None appeared to care any thing about religion; except two women, who had hung their harps upon the willows. The first hopeful appearances were on the first Sabbath which I spent among them. The impression at this time was deep. There are now five families who attend to family worship. Fifteen persons entertain a hope in Christ. Some are anxiously inquiring what they shall do to be saved. The place is very much altered. Rev. Mr. Niles, a pious and judicious minister of Bath, having visited the place, in a letter to me writes, *There is an attention and solemnity in this place,*

*beyond any thing I have seen in this part of the country.*

The Board agreed to take 1000 copies of the Panoplist and Missionary Magazine United, upon a contract with the original proprietors of the Panoplist, the terms of which were, that the Society should have what number they pleased, at prime cost. These have been so distributed, that it is expected there will result a small nett profit to the Society.

The amount of receipts and expenditures for the year, and of the money now in the hands of the Society, will appear in the report of the Treasurer.

Upon the whole, the Society, under the blessing of God, does prosper. The good effects of its exertions are evident. They are important abroad, and, it is probable, equally so at home. It is conceived, that at no preceding period, have the energies of the Society been better directed, or crowned with such glorious success. Our missionaries have not labored in vain. The seed which they have cast abroad has been made to yield a precious increase. Let us remember, that the gracious Keeper of Israel, who has heard our prayers, and kindly given the refreshing shower, can, from the exhaustless riches of his grace, cause the plentiful rain to descend. The Board cannot but express their confidence, that the zeal of the Society will not languish; that its efforts, so loudly demanded by the destitute and perishing condition of thousands of our fellow creatures, who sit in the region and the shadow of death, will not be relaxed; that a liberality, taught in every precept, and by the

great Example, of the Gospel, will be more diffused and more bountiful; that a spirit of grace and of supplication, will be more copiously poured down upon us; and that God will, in his own time, vouchsafe that success, to the great missionary enterprizes now uniting the Christian Church beyond any thing heretofore known, which has been so ardently desired, and so importunately sought, at the throne of grace.

*The Massachusetts Missionary Society, in account current with Dea. John Simpkins, Treasurer, (from June 16, 1809, when the former account was stated, to May 30, 1810, at the annual meeting.)*

Dr.

1809.

July 26.	To cash	paid on Dea. Isaac Warren's order in favor of Rev. David Smith, for Missionary services - - - -	\$108 00
29.	To —	ditto ditto in favor of Joshua Cushing, for printing the Missionary sermon - - - -	96 00
Sept. 1.	To —	ditto ditto in favor of Rev. Samuel Austin, to be remitted for Missionary services among the Indians - - - -	200 00
Oct. 2.	To —	ditto ditto in favor of Farrand, Mallory, & Co. for the Panoplist - - - -	247 50
Nov. 4.	To —	ditto on John Pearson's order in favor of Ebenezer Rollin, for Bank Stock - - - -	1170 00
9.	To —	ditto on Dea. Warren's orders in favor of James Vila for expenses of Trustees meeting \$14 and \$33 75 -	47 75
Dec. 2.	To —	ditto ditto in favor of Farrand, Mallory, & Co. for the Panoplist - - - -	247 50
1810.			
Jan. 9.	To cash	paid Rev. Nathaniel H. Hardy for Missionary services, as by Rev. Dr. Spring's receipt - - - -	174 00
10.	To —	ditto on Dea. Warren's order in favor of Farrand, Mallory, & Co. for the Panoplist - - - -	247 50
May 29.	To —	ditto ditto in favor of John Jenks - - - -	4 65

Carried forward, \$2542 90



	Brought forward,	\$2542 90
	To loss on Vermont Bills, \$3 75 counterfeit, and \$7 36 discount	11 11
	To cash for notes of hand, which are now in the treasury	200 00
	To Berkshire bills on hand	45 00
	To my services as Treasurer, as by vote of the Society	50 00
30.	To balance in the hands of the Treasurer	1749 54
		<hr/> \$4598 55

## Contra.

## Cr.

1809.

June 17.	By balance of old account, deposited in Mas- sachusetts Bank	\$2430 48
	By bills of Essex Bank, on hand	\$11 37
	By ditto Vermont	68 00
	By ditto Berkshire	45 00
		<hr/> 124 37
	By Rev. Jacob Norton's two notes, amount- ing to	100 00
	By Rev. Samuel Niles's note	100 00
July 26.	By cash received of Rev. Samuel Worcester, for Panoplists sold	108 00
Sept. 1.	By premium on Boston money, on making a remittance to Mr. Badger, &c.	6 00
Nov. 1.	By cash received as interest of Rev. Samuel Austin	4 50
7.	By a donation from a friend to Missions	1 00
Dec. 23.	By a donation from Rev. Otis Thompson	17 00
1810.		
March 2.	By cash received of Rev. Samuel Austin, for his note	100 00
	By ditto of ditto for Panoplists sold	237 55
April 17.	By ditto of ditto by the hands of Dr. G. C. Shattuck, for Panoplists sold	85 83
	By a donation from John Foster, of Ando- ver	8 00
May 28.	By cash received of Rev. Samuel Austin, for Panoplists sold,	132 00
29.	By a dividend on Mr. Devens's Legacy, re- ceived of Dea. Isaac Warren as agent \$50	
	By ditto on ditto	40
		<hr/> 90 00
	By cash received of John Punchard, Esq. collected by him, as a receiver of the So- ciety, in annual and other donations	683 58

Carried forward, \$4228 31

	Brought forward,	\$4228 31
30.	By cash received of Thomas M. Clark, a receiver, &c. - - - - -	218 84
	By cash contributed, after the Missionary Sermon, in the Old South Meeting House	151 40
		<hr/> \$4598 55

*Particulars included in the monies received by Thomas M. Clark; viz.*

From the Cent Society, by the hands of Mrs. Thompson	\$15 52
ditto by the hands of Miss Emerson -	26 87
A contribution from Dr. Spring's Society - - - - -	62 45
	<hr/> \$104 84

*The following is a continuation of the Treasurer's account, since the annual meeting.*

<i>The Massachusetts Missionary Society, &amp;c.</i>		<i>Dr.</i>
1810.		
May 30.	To cash paid on Dea. Warren's order in favor of Rev. Jotham Sewall, for Missionary services - - - - -	260 99
31.	To — ditto ditto in favor of Rev. J. Sawyer, for Missionary services, (100 dols. having been paid before)	168 34
	To — ditto ditto in favor of Mr. Samuel Parker, for Missionary services - - - - -	272 00
	To — ditto ditto in favor of Rev. John Lawton, for Missionary services - - - - -	68 00
	To — ditto ditto in favor of Mr. Kellogg, for Missionary services -	57 50
June 2.	To — ditto ditto in favor of Far- rand, Mallory, & Co. for Panoplist	247 50
	To — paid James Clapp's bill for the ex- penses of the Lecture - - - - -	5 52
July 20.	To — paid on Rev. Dr. Austin's order, it it being a remittance to Rev. Joseph Badger - - - - -	200 00
		<hr/> \$1279 85



1810.

*Treasurer's Statement.*

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*Contra.**Cr.*

1810.

May, 31.	By balance, as appears by the old account	\$1749 54
	By a donation from a lady in Medfield, by the hands of Rev. Dr. Prentiss - - - -	3 00
	By a donation from a lady, by the hands of Rev. Joseph Goffe - - - - -	5 00
	By ditto from the second parish in Row- ley, by Rev. Isaac Braman - - \$9 26	
	Deduct a half dollar bill - - - -	50
		<hr/> 8 76
	By cash received of Rev. Jacob Norton, it being due to the Society - - - - -	18 00
	By a donation from a member of this Socie- ty, by the hands of Rev. Samuel Worces- ter, to be applied particularly to the prop- agation of the Gospel among the Indians, or Aborigines, of this country - - - -	500 00
	By cash for Panoplists sold - - - - -	50 00
	By a donation from the Society in Uxbridge, by Rev. Samuel Judson - - - - -	14 80
	By a donation by Rev. Paul Litchfield - -	1 00
	By ditto by Thomas Waits and Mary Waits, a dollar each - - - -	2 00
June 1.	By ditto by post, from an Unknown Friend - - - - -	15 00
	By taxes and donations, collected by Dea. Warren, one of the Society's receivers - -	280 38
3.	By a donation by the hands of Rev. John Codman, contributed by his Society in Dorchester - - - - -	73 00
		<hr/> \$2720 48

*Particulars included in the sum collected, and paid over, by Dea.  
Warren.*

From Rev. Dr. Spring, Newburyport - - -	\$39 16
- - Rev. Paul Litchfield, from his Society - -	6 18
- - the estate of Jacob Blodget, deceased - -	50 00
- - the north parish in Weymouth - - - -	9 70
- - a lady in Hingham - - - - -	1 00
- - David Pratt, Reading - - - - -	5 00
- - the Society in Middleborough - - - -	9 75
- - a friend - - - - -	1 00
- - Samuel Evans, by Rev. Mr. Emerson - -	2 00
- - E. Deman - - - - -	2 00

Carried forward, \$125 79

	Br	brought forward,	125 79
From a friend	-	-	1 00
Rev. Dr. Emmons, from his Society	-	-	50 59
			<hr/>
			\$177 38

## CENT DONATIONS.

*Account of Cash received by the Treasurer of the Institution called "the Cent Society."*

1810

May, 28.	By a Donation	by Rev. Jacob Norton from a female Religious Society in Weymouth	\$ 5 50
30.	By ditto	by Rev. P. Sanborn from Elizabeth Eaton, Treasurer of the Cent Society in Framingham	12 84
	By ditto	by Rev. Peter Sanborn from Mary Chute, Treasurer, of Reading	7 77
	By ditto	by Rev. Dr. Prentiss, Medfield	8 00
	By ditto	by Rev. Dr. Emmons, from ladies in his Society, Franklin	16 62
	By ditto	by Rev. Mr. Lowe, from ladies, Fitchburg	7 33
	By ditto	by Rev. Mr. Howe, from ladies, Hopkinton	3 12
	By ditto	of Eunice Kingsbury, Walpole	3 00
	By ditto	of James Jenkins from ladies in Scituate	5 76
	By ditto	from a lady in Milford	0 52
	By ditto	from Dea. Thayer of Braintree	3 25
	By ditto	from Rev. Mr. Tompkins, Haverhill	2 27
	By ditto	from the Rev. Mr. Fisk of Wrentham	15 00
	By ditto	by Rev Asahel Huntington, from ladies in Topsfield	30 00
	By ditto	from Rev, Luther Wright, 1st Parish in Medway	5 33
	By ditto	from the Rev. Mr. Barker, Middleborough	3 13
	By ditto	by Rev Isaac Braman, from ladies in 2nd Parish in Rowley,	8 50
		also Haweis' Sermons	
	By ditto	by I. Baker, from ladies in Dorchester	10 50
June 1.	By ditto	from Rev Dr Parish from a Religious Society of ladies, in Byfield	11 04
	By ditto	from ladies in Little Compton	6 17
2.	By ditto	by Rev. Paul Litchfield, from ladies in Carlisle	3 00
June 22.	By ditto	by John Green	0 50
	By ditto	by Rev Mr. Goffe from ladies in Sutton, and 3 Watt's Psalms and Hymns	4 24
	By ditto	by Rev. Samuel Niles in Cent money from Pembroke	15 55
		from Hanover	5 77
		Scituate	11 50
		Bridgewater	1 04
		Abington	3 00
			<hr/>
			\$36 86
			<hr/>
			Carried forward, \$210 25



		Brought forward	\$210 25
By a Donation	by Mr. Josiah Bartlett from Newbury		
	New Town	- - - - -	24 00
By ditto	by Mrs. Cleveland, from ladies in Wal-		
	pole	- - - - -	3 81
By ditto	by Mr. John Dike, from ladies in Beverly	-	44 00
By ditto	from ten ladies in Boston, be laid out in		
	Bibles	- - - - -	20 00
By ditto	from a number of ladies in Boston	-	106 14
			<hr/>
			\$408 20

N. B. An account will be given, in our subsequent numbers, of the purchases of books and tracts, which have been made with the monies collected in Cent Donations.

### A NARRATIVE OF THE STATE OF RELIGION,

Within the bounds of the General Assembly of the Presbyterian Church, in the United States of America; during the period of time intervening between May 1809, and May 1810.

THE Committee appointed to collect and digest into a connected narrative, the information received in the free conversation concerning the state of Religion, submit the following report:

THE General Assembly having heard a narrative of the state of religion within their bounds, are happy in having the opportunity of publishing an abstract of it, for the information of the churches under their care. And we begin with thanksgiving to the God and Father of our Lord Jesus Christ, for that grace with which it has pleased him to visit a goodly number of our churches. In many instances the arm of the Lord has been made bare; the Prince of peace has displayed the power and glory of his grace, in the edification of his people, and the conversion of sinners. "Not unto us, O Lord, not unto us, but unto thy name be the glory."

The state of the church, upon the whole, is favorable; and in particular parts, the Spirit of God has been poured out in copious effusions. In many towns within the bounds of our sister churches in Connecticut, Vermont, Massachusetts, and New Hampshire, the Gospel of Christ is seen to be the *power of God, and the wisdom of God to salvation*. Zion is there putting on her beautiful garments; there is flowing, with a full

stream, that river which makes glad the city of our God; and the great Shepherd is leading his flock to the green pastures, by the living waters.

Advancing towards the south, we see the foot-steps of our glorious Redeemer, within the bounds of the Presbyteries of Long-Island, Hudson, and New York. Jesus shows that he is able to save, even to the uttermost, by the conversion of old and hardened sinners, of open, avowed unbelievers, and of abandoned profligates. The slaves of Satan are delivered from their bondage, and admitted into the glorious liberty of the sons of God. In the western parts of the state of New York, particularly in the newly settled regions, the progress of religion has been great; that desert buds and blossoms as the rose, and promises under the auspices of grace to become as the garden of the Lord. It is mentioned as a proof of this, that in the space of eleven years, the number of ministers of Jesus, in that country, has increased from two to nearly fifty.

Although the revival in New Jersey, of which the Assembly made

report to the churches last year, has, in some degree, declined, yet we are delighted to hear that the precious fruits of it remain; that apostasies are very rare; that they who name the name of Christ, appear generally to walk worthy of their vocation; and that, although the harvest seems for the present to be past, yet still, in many places, the gleanings are considerable.

In the Presbytery of Philadelphia, the work of the Lord goes on, in the congregations of Cape May and Fairfield. Many souls are there brought from darkness to light, and from the power of Satan unto God.

There are tidings also from some parts of the Presbytery of Baltimore, which make glad the hearts of the friends of Zion.

The Assembly are happy to learn that the fruits of the great revival in some of the southern states, which took place several years ago, still remain; that there, also, apostasies are very rare, and professors of religion appear to have their conversation in heaven. In some instances, professional characters formerly notorious for their adherence to the principles of Infidelity, and for inattention to the duties of religion and morality, are now found publicly manifesting their attachment to the friends and the doctrines of Christianity.

With pleasure we have received the information, that several Seminaries of learning have been favored with the special grace of God; and some of those youth who are expected hereafter to influence public opinion and sentiment, have become disciples of a crucified Redeemer.

In addition to this general view of the good things which God has done for us, it is remarkable, that the Missionaries employed by the General Assembly, and by other Missionary bodies within their bounds, have performed their services with fidelity, and, in several instances, with considerable success. The Gospel has been carried to destitute places, and the Sun of righteousness has risen, with healing under his wings, upon some of the dark and benighted regions of our wilderness. A goodly number of churches have been organized during the year past, and

now, in several places, there is an earnest cry for the stated preaching of the gospel, where ten years ago there were none who cared for these things. The Missions to the poor blacks in our country, have also been, in some degree, blest by the Head of the church, and even the heart of the savage has been melted by the all-subduing grace of God.

It is pleasing also to remark, that in some places where Infidelity appeared to have built her strong holds, the doctrine of Christ crucified has triumphed. The impious heresy of Socinianism which reduces to the level of a mere man, our blessed Lord and Savior, has been also, in some instances, considerably diminished.

The Assembly cannot forbear mentioning here, with great satisfaction, the institution of several Bible Societies, in addition to the one established nearly two years ago, in Philadelphia. We thank God that he has put it into the hearts of the pious and benevolent of various denominations, to devise and furnish the means of sending the Scriptures, which alone are able to make men wise unto salvation, to the poor and needy. And we anticipate with joy, the happy effects, which, it is hoped, will result from these institutions. It is our most ardent prayer that they may be increased, until all who dwell upon the earth, shall be favored with the word of God, *the only infallible rule of faith and practice.*

The Assembly also acknowledge, with joy, the goodness of God in checking the progress of the errors, and healing the divisions which have prevailed for some years, in a few of the western churches.

In producing the happy effects which have been just detailed, God has done honor to his word and ordinances. As the Assembly cannot recognize *as genuine* any work in the hearts of men bearing the name of religion, but that which, produced by the instrumentality of *truth*, acknowledges and honors that truth; so they observe as usual, a confirmation of this great principle in the reports concerning the state of religion, at the present sessions. In those parts of the church, without exception, in which vital religion has flourished,



in the course of the last year, the fundamental doctrines of the Gospel; viz. *the total depravity of human nature, the Divinity and atonement of Jesus Christ, justification by his imputed righteousness, the sovereignty and freeness of Divine grace, and the special influences of the Holy Spirit in the regeneration and sanctification of sinners*, have been decidedly received and honored.

The means, in addition to the preaching of the word, which God has owned and blessed, are *catechising and prayer meetings*. And the Assembly hail it as an auspicious omen, that upon many of his people and churches, God has poured out a spirit of grace and supplication. We rejoice in being able to say that praying societies have considerably increased in the last twelve months. Let those who have been favored with the effusions of the Holy Spirit, persevere, with increasing diligence, in the use of those means which it has pleased God to bless: and let those who are still in a state of languor and coldness, remember that it is only in the diligent use of the means appointed by God, that they can expect to obtain his blessing. We recommend this the more earnestly, dear brethren, because, although the state of the church, on the whole, is prospering, yet in some very extensive and populous regions of our country, religion declines, errors prevail, vice abounds, and souls are perishing. Let the friends of Jesus, throughout our land, united in one purpose, and, animated by one spirit, rise to more vigorous exertions for the promotion of vital piety. Let their time, and their talents, and their all, be devoted to the cause of God and of Christ. God has done and promised enough to encourage our hopes, and animate our labors. The time is approaching, when Jesus will come in the glory and majesty of his grace; proceed from conquest to conquest, and fill the whole earth with his salvation. Try then, brethren, the utmost efficacy of prayer; and let every soul, with fervor cry, *even so, come quickly, Lord Jesus! Amen.*

Attest,

JACOB J. JANEWAY, *Stated Clerk.*

THE following account of the Bible Society of Charleston, (S. C.) has been received in a letter from a correspondent in that city, dated July 23d, 1810. It is principally extracted from the records of the Society.

IMPRESSED with the consideration of the unspeakable importance of the Holy Scriptures to the present and everlasting happiness of mankind, as they were given by inspiration of God, and are profitable for making men wise unto salvation through faith in Jesus Christ, and for thoroughly furnishing them unto all good works;—and persuaded, that one of the most valuable and desirable objects to which the charity of Christians can be directed, is the gratuitous distribution of *Bibles* among those, who may need them—The subscribers have agreed to form themselves into a Society, for this special purpose—to be called—

#### THE BIBLE SOCIETY OF CHARLESTON, (S. C.)

The Constitution of which shall be as follows—

I.—As it is the great and single object of the Society to present the Scriptures of the Old and New Testament to the poor and destitute, and to others to whom the precious gift may be acceptable and useful,—the funds and operations of the Society shall be applied exclusively to the accomplishment of this design; and the version of the Bible, in general use, without note or comment, shall be the only version, to be distributed in the English language

II.—Persons desirous of being members of this Society, shall be considered as such, when they have paid, to its funds, the sum of *Five Dollars*; and they shall continue to be considered members of it, as long as they continue to pay the sum of *Two Dollars* every year afterwards; and persons paying *Fifty Dollars*, or more, shall be members during life, without any further contribution. Donations to any amount made by members and others, will be thankfully received by the Society, and honorably noticed on its records.

III.—The business of the Society shall be conducted by a Board of Managers, which shall consist of *one* President, *four* Vice-Presidents, *two* Corresponding Secretaries, *one* Recording Secretary, and *one* Treasurer, and *fifteen* other Members—making in all, the number of twenty-four.

The President, Vice-President, Secretaries, and Treasurer, shall be the officers, equally of the Society and of the Board; and these officers, with the other members of the Board, shall be chosen by ballot, as soon as may be after the adoption of this Constitution; and they shall ever afterwards be chosen annually by ballot, by the members present at the appointed place of meeting, on the *third Monday in June*; which shall be the day of the annual meeting of the Society.

Vacancies occurring in any office, may be filled by the Board of Managers, until the next annual meeting of the Society; and if an election shall not take place at any annual meeting of the Society, the members of the Board shall continue to hold their respective appointments, until another election shall be constitutionally made.

Any *seven* members of the Board, duly convened, shall be a quorum for the transaction of business,—except in the case of appropriating money above the sum of Three Hundred Dollars, when *nine* members shall be necessary to constitute a Board.

IV.—The Managers shall be authorized to adopt any regulations, conformably to the spirit of this Constitution, which they may judge necessary or ex-

pedient, for carrying into effect the benevolent design of the Society. They shall, at their discretion, correspond with other Bible Societies, and with individuals. They shall keep a correct account of the receipts and disbursements of money;—and they shall lay a written Report of their proceedings, during the preceding year, together with an exhibition of the state of the funds, before every annual meeting of the Society.

V.—A special meeting of the Society may be called at any time by the President; or by any three Managers, with the concurrence of the President, or of one of the Vice-Presidents.

VI.—This Constitution shall not be altered, except at an annual meeting; nor then, without the consent of two-thirds of the members present. But the *first article* shall not be subject to any alteration.

The foregoing Constitution was adopted the 18th of June last.

At a numerous meeting of the Subscribers to this Constitution, held at the hall of the South Carolina Society, on Tuesday, July 10th, the following gentlemen were elected Officers and Managers for the ensuing year, agreeable to the Constitution of the Society.

Gen. CHARLES COTESWORTH PINCKNEY, <i>President.</i>	
Rev. Drs. ISAAC S. KEITH, RICHARD FURMAN, WILLIAM PERCY, and THEODORE DEHON,	} <i>Vice-Presidents.</i>
Rev. ANDREW FLINN, and Rev. CHRISTOPHER E. GADSDEN,	
TIMOTHY FORD, Esq. NATHANIEL RUSSELL, Esq.	} <i>Corresponding Secretaries.</i>
Rev. JAMES D. SIMONS, Rev. CHARLES FABER, Rev. PAUL T. GERVAIS, Rev. Dr. GALLAGHER, Mr. SAMUEL ROBINSON, Mr. BENJAMIN BOYD, Mr. WILLIAM INGLESBY, Hon. H. W. DE SAUSSURE, Esq. Hon. THOMAS LOWNDES, Esq. JOHN BALL, Esq.	
Messrs. GEORGE M'CAULAY, ABRAHAM MACKLEY, THOMAS JONES, JOHN BROWNLEY, and Dr. DAVID RAMSAY.	} <i>Recording Secretary.</i> <i>Treasurer.</i>  <i>Managers with the other Officers.</i>

On Wednesday the Board of Managers met to organize the Institution; when, it appearing that a considerable sum of money was already at the disposal of the Board, suitable measures were taken to procure a number of Bibles; to open a

correspondence with similar institutions, at home and abroad; and to invite their fellow citizens in different parts of the state to co-operate in the great and beneficent ends of this Association.

On the 23d of July, nearly three hundred



*dred names of members had been obtained; and between \$2400 and \$2500, in money.*

Either the whole Address of the Society, or extracts from it, may be expected in our next.

• We are happy to state that Episcopalians, Congregationalists, Baptists, Presbyterians, members of the Dutch Reformed Church, Roman Catholics, and Methodists, very cordially unite in this Institution.

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#### ORDINATIONS AND INSTALLATIONS.

*Installed*, Sept. 13, 1809, the Rev. DAVID SPEAR, to the work of the Gospel ministry over the Church and Society in Rodman, county of Jefferson, N. Y.

*Ordained*, on the 24th of Jan. last, the Rev. REUBEN TAYLOR, over the Church in the parish of Bridgewater, Con.

On the 14th of March last, the Rev. HORATIO WALDO, over the second Church in Preston, Con.

On the same day, the Rev. NEWTON SKINNER, colleague pastor

with the Rev. John Smalley, D. D. of the first Church in Berlin, Con.

*Installed*, on the 30th of May last, the Rev. LYMAN BEECHER, over the Church and Society in Litchfield, Con. The Sermon was preached by the Rev. Dr. Dwight, from Gal. i. 8.

*Ordained*, in Derby, Ver. on the 28th of June last, the Rev. LUTHER LELAND. Sermon by the Rev. Caleb Burge, from Rom xv. 29.

*Installed*, at Greensborough, Ver. on the 11th ult. the Rev. SAMUEL KING. Sermon by the Rev. Leonard Worcester.

On Wednesday, the 18th inst. the Rev. GARDINER SPRING, of Newburyport, Mass. was *ordained* to the work of the Gospel ministry, and *installed* as pastor of the Congregation of the Brick Church in New York. The Rev. Dr. Milledoler preached the sermon; the Rev. Dr. Miller made the ordaining prayer, and gave the charge to the candidate; and the Rev. Dr. Romeyn, delivered the charge to the congregation. The exercises were all unusually excellent, and the whole scene was peculiarly solemn, interesting, and impressive.

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### LITERARY INTELLIGENCE.

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#### FOREIGN.

##### ORIENTAL LITERATURE.

*Ta Tsing Leu Lee*; being the fundamental laws, and a selection from the supplementary statutes, of the penal code of China; originally printed and published in Peking, in various successive editions, under the sanction and by the authority of the several Emperors of the *Ta Tsing*, or present, Dynasty. Translated from the Chinese; and accompanied with an appendix, consisting of authentic documents, and a few occasional notes, illustrative of the subject of the work. By Sir George Staunton, Bart. F. R. S. 4to. 3l. 3s.

#### THEOLOGY.

A view of the Brahminical Religion, in its Confirmation of the truth of the Sacred History, and its Influence on the Moral Character; in a series of discourses preached before the University of Oxford in the year 1809; at the lecture founded by the Rev John Bampton, M. A. Canon of Salisbury. By the Rev. J. B. S. Carwithen, M. A. 8vo. 10s. 6d.

A Letter to the Rev. Christopher Wordsworth, D. D. in reply to his Strictures on the British and Foreign Bible Society. By Lord Teignmouth, President of the British and Foreign Bible Society.

## DOMESTIC.

## NEW PUBLICATIONS.

PAPERS for 1810, communicated to the Massachusetts Society for Promoting Agriculture. Published by the Trustees. Boston; Russell & Cutler. 1810. 8vo pp. 112.

An Essay on the Climate of the United States; or an inquiry into the causes of the difference in climate between the eastern side of the Continent of North America, and Europe. With particular remarks on the influence of climate on Agriculture, and particularly the cultivation of the Vine. Philadelphia; Hopkins and Earle. 1809. 8vo 42 pp.

A Discourse delivered at Berlin, July 4, 1810, on the anniversary of American Independence; by Reuben Puffer, Minister of Berlin. Published by request of the hearers. Leominster; Salmon Wilder.

The danger and duty of Young People: a Sermon delivered in the Presbyterian Church, in Cedar Street, New York, April 1, 1810. By John B. Romeyn, D. D. Published by request. New York; Williams & Whiting.

Minutes of the Charleston (S. C.) Baptist Association, convened in the village of Orangeburg, Nov. 4, 1809.

God is the Shepherd of believers; A Sermon preached at Hopkinton on the first Sabbath in June, 1767. By the late Rev. Samuel Barrett, A. M. the first settled minister in that town. Cambridge; Hilliard and Metcalf. 1809.

The duty of Christians to seek the salvation of Zion, explained and urged; a Sermon preached at Northampton, before the Hampshire Missionary Society, at their annual meeting, Aug. 31, 1809. By Rev. John Emerson, A. M. pastor of the church in Conway, Mass. To which is annexed, the Annual Report of the Trustees of said Society. Northampton; Wm. Butler. 1809.

Baptism one of the plainest things in the world illustrated in a Dialogue between a Father and Son. For the use of children. New York; Williams & Whiting. 1810.

Sermons on the Mosaic Account of the Creation; the serpent's temptation to our first Parents, and on their exclusion

from the garden of Eden. By Stephen West, D. D. pastor of a church in Stockbridge. Stockbridge; Herald Office. 1810.

The Constitution of the Bible Society of Charleston, (S. C.) adopted June 18, 1810. With the Address of their committee to the public. Charleston, (S. C.) J. Hoff.

The Clergyman's Almanac for 1811. Boston; Lincoln & Edmands.

## NEW EDITIONS.

The American Gazetteer, exhibiting a full account of the Civil Divisions, Rivers, Harbors, Indian Tribes, &c. of the American Continent also of the West India and other appendant Islands: with a particular description of Louisiana. Compiled from the best Authorities; by Jedidiah Morse, D. D. Author of the American Universal Geography. Illustrated with Maps, and accompanied by a new and elegant general Atlas of the world, containing, in a separate volume, sixty three maps, and comprising all the New Discoveries to the present time. Third edition, revised and corrected. Boston; Thomas & Andrews. 1810.

Sermons on Important Subjects, by the late reverend and pious Samuel Davies, A. M. some time President of the College in New Jersey. An additional volume never before published in America. Boston; Lincoln & Edmands. 1810.

An English Grammar: comprehending the Principles and Rules of the language. Illustrated by appropriate exercises, and a key to the exercises. By Lindley Murray. Two vols. in one. New York; Collins & Perkins. 1810.

We are happy to announce, that a second edition of Mr. Emerson's "Evangelical Primer," has just been published by D. Mallory & Co. The first edition, though a large one, was taken up in a very short time. The second edition is embellished with thirty plates, referring to as many interesting passages of sacred history. We have no doubt that this edition, though twice as large as the former, will sell in a few months.



## OBITUARY.

DIED on the 4th of June last, the Rt. Hon. WILLIAM WINDHAM, for many years a distinguished member of the British House of Commons.

Lately at Providence, (R. I.) Capt. ZEPHANIAH BROWN, aged 78. While walking in apparent health from his garden to his house, he fell dead.

At New York, on the 8th inst Hon. JOHN BROOME, Lieut. Governor of the state of New York, aged 72.

At Hanover, (N. H.) on the 14th inst. JOHN HUBBARD, Esq. Professor of Mathematics and Natural Philosophy in Dartmouth College.

Lately, on the Mediterranean station, Lord COLLINGWOOD, an Admiral in the British Navy. He was the second in command at the famous battle of *Trafalgar*.

At Danbury, (Con.) of a typhus fever, on the 3d inst. the Rev ISRAEL WARD, in the 31st year of his age, and the 8th of his Ministry. He was a meek, patient, faithful, and laborious servant of his Divine Master. His labors, though prematurely interrupted, were blessed, it is believed, to the conversion of a considerable number of his people. In death his hope was strong, and his faith triumphant.

THE following CHARACTER of *President WEBBER*, is taken from the *Centinel* of July 25th, and considered, by those who were well acquainted with the late President, as judiciously written.

FROM the distinguished learning and worth of the late President WEBBER, and the important station which he occupied, some biographical notice of him will be naturally and reasonably expected. The Eulogy pronounced at his funeral, by the Rev Professor WARE, will give ample satisfaction on this subject, and it is hoped will soon be made public. In the mean time, from the general interest which is felt in the loss which has been sustained, the following hasty sketches may be received with indulgence.

President WEBBER died at the age of *Fifty*. Thirty years of his life, with the exception of some short interval between the reception of his first and second de-

grees, were spent in connexion with Harvard College. He received his first degree in 1784. In 1787, he was elected Tutor in Mathematics and Natural Philosophy. In 1789, he was appointed Hollis Professor in those branches of Science; and in 1806, on the death of the Rev. Dr. WILLARD, he was elected President of the University.

The line of instruction in which he was engaged as Tutor and as Professor, indicated the bent of his genius. It related to departments of science for which he discovered an early aptitude, and in which he became highly distinguished. It is no small evidence of his literary merits, that he was invited to the Professorial chair within five years after receiving the degree of Bachelor of Arts; and during the Presidency of the Rev. Dr. WILLARD, who was eminent in those branches of science, and had a high sense of the importance of that professorship to the prosperity and dignity of the University. Mr. WEBBER was seventeen years Professor, and fully accomplished the expectations which his discerning friends had indulged of his talents. While diligently employed in instructing others, he was with unremitting assiduity increasing his own stock of knowledge; and in addition to the discharge of the stated duties of his office, he completed, at the request of the Corporation, a Mathematical Text Book, for the use of the students. This respectable work, which was published in two volumes, is in approved use, not only at Harvard College, but in several sister Seminaries, and has lately passed to a second edition, with corrections and improvements by the author.

The elevation of Mr. WEBBER to the Presidency, it is believed, was altogether unexpected to him. He was in the calm and satisfied prosecution of his favourite pursuits; and the uniform application of his powers in one direction may be supposed to have generated habits which would render change repulsive. He considered the invitation, however, as an indication of his duty, and accepted the office. The uniformity of his former pursuits were now exchanged for various and multiplied duties. His unwearied industry, singular prudence, and habitual equanimity, enabled him to meet the exigencies of his new station without embarrassment, and to discharge its various duties with great propriety. Soon after

he became the head of the University, but without personal reference to him, some peculiar difficulties occurred, of novel aspect, and requiring unusual interference. It is well known to those, who are intimate with the concerns of the College, that he met the occasion with the wisdom and temper which it required, and, with a necessary degree of determination, manifested singular tenderness and discretion. These inipient difficulties having been happily surmounted, the residue of his Presidential course was peaceful to himself, salutary and prosperous to the College. His uniform good health, interrupted only by some recent symptoms of indisposition, seemed to promise a long continuance of his usefulness, when his very sudden death dissipated, in a moment, the hopes that had been indulged, and involved the University in mourning.

Amidst the painful sensations which this event excites, his friends have precious considerations to console them. They can look on his past life with entire complacency; for it was distinguished by an uniform application of all his powers to useful and elevated objects. A humane, sedate, and tranquil spirit illuminated and cheered his path. A firm conviction of the great truths of Revelation, the result of serious and careful examination of the Scriptures, directed and animated his course. His virtues were not obtrusive, his manners were habitually modest and unassuming.—He was not indifferent indeed to general esteem and regard; but never made popularity a direct object of pursuit. It is a pleasing evidence of the wholesome tone of sentiment at the University, that such a character was well understood and appreciated by the youth committed to his charge, by whom he was held in high veneration and esteem.

President WEBBER was a member of several learned societies, and at the time of his death was Vice President of the American Academy of Arts and Sciences. In every association to which he belonged, the loss of him will be sensibly felt. His acquirements were more diversified than has generally been apprehended. It frequently happens that eminence in a particular branch produces an opinion that other subjects are disregarded. President WEBBER had made marked advances in Mathematics, and Natural Philosophy. But he was also respectably accomplished in other branches of learning. He was a good classical scholar, and was especially conversant in the Greek language. He acquired a knowledge of the French for the purpose of consulting some eminent scientific works in the original, and with similar views had paid occasional attention to the German language. His knowledge of languages was not for criticism or display. As the instrument of thought, and guide to truth they were the objects of his attention and pursuit. Though attached to the severer order of studies, he had no dislike for the lighter associates of the family. He had a taste for Natural History and especially for Botany. He occasionally studied the classification of *Linnæus* with attention and delight, and saw in his arrangements of this beautiful part of creation a precision, which gave it the dignity and certainty of Science. More commanding occupations, however, habitually engrossed his mind. His exertions were uniformly directed to the faithful and correct discharge of the duties of his station.

When such a man dies, besides the severe affliction to a bereaved family, a heavy loss is sustained by the community, for "much learning dieth with him."

## TO CORRESPONDENTS.

A COMMUNICATION from G. on the subject of "*Fletcher's Spirit of Religious Controversy*," &c. has come to hand. We doubt whether this book is sufficiently known, or read, to require strictures in the nature of a review.

Our Biographical department in the next number, will contain an account of Mr. LEWIS L. C. CONGAR.

We are obliged to omit, for want of room, (though we have added half a sheet to this number,) much interesting religious and literary information, both foreign and domestic.